

# ZION'S HERALD.

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36 BROMFIELD ST., BOSTON.

## THE CLOCK OF TIME.

BY R. S. DOUGLASS.

Time's pendulum swings from day to day  
Down into darkness from the light,  
In brightness at the hour of noon,  
In darkness at the hour of night.  
Upon the dial of the year  
The months in stately process pass,  
As hours are marked upon the clock,  
Or as the sands fall in the glass.  
In some cathedrals, old and gray,  
The clock of curious form and grace,  
Sends forth a herald in advance,  
With antique garb and grotesque face,  
To tell the watchers down below  
The hour of twelve will shortly come;  
And as they note the well-known sign,  
They haste their lingering footsteps home.  
No "New Year" comes to us to-day,  
Comes with his bounteous hand again:  
Comes to the old, comes to the young,  
To some in joy, to some in pain.  
He steps before the clock of time,  
And says to every passer-by,  
"In one short week the year strikes twelve,  
The new year comes, the old must die.  
Ye travelers, full of life and hope!  
Bound to the grave, which all must share;  
What record has the past year borne?  
What jewels treasured, rich and rare!  
How have thy footsteps trod the path,  
The path that leads to light from gloom,  
And like the clock-warned passer-by  
Is every footstep tending home?"  
Christmas and New Year; precious days!  
The risen Christ! the dying year!  
Fit emblems of the blessed hope,  
That e'en in death shall life appear.  
And when ere long, as time rolls on,  
These days shall both have passed away,  
May each one feel how fast time flies,  
They are of God's eternal day.

## CHURCHES; HOW NOT TO BUILD THEM.

BY F. H. NEWHALL, D. D.

Let us have a radical reform in  
church architecture. Why? Because  
our average Protestant churches are  
ingeniously unadapted to Protestant  
worship. Yankee common sense per-  
vades every kind of American archi-  
tecture except church architecture.  
In building every other kind of edifice,  
we first ask, "What is the object of  
this building?" and then we keep that  
object in view from the first stroke of  
the spade to the last stroke of the  
brush. But when we build a church,  
the first grand question that we ask is,  
"How have other people built  
churches?"

Now if a man should build a barn,  
an ice-house, or a railway station for  
his family to live in; if he should build  
a three-story mansion, with furnaces,  
and water-works for his cows, we  
should think him added; but we see  
nothing wrong about erecting an idol  
temple to worship God in, or in raising  
Gothic arches, and roofs under which  
not a distinct sound can be heard for  
any distance; to cover and ornament  
buildings erected to gather hundreds  
and thousands within reach of a single  
human voice. There cannot be fur-  
nished a better illustration of how not  
to do it. And why is this? What  
does it mean? It means that conserva-  
tism has fastened itself upon church  
architecture, with a century-long grip  
which it will take a prodigious radical-  
ism to break. Protestant America is  
covered all over with cheap copies of  
the Parthenon and Cologne cathedral,  
wooden, Grecian, and Gothic, nurse-  
ries for ministerial bronchitis, dormi-  
tories for hearers who never can hear,  
and monuments to Protestant conserva-  
tism.

Now the Parthenon, with its marble  
pavements, and colonnades, was just  
adapted to the worship of Minerva;  
and the medieval cathedral, with its  
skyward arch, and forest columns, its  
tinted glass, and solemn gloom, was  
admirably fitted for the sensuous wor-  
ship which drew the pompous proces-  
sion of stoled priests along the res-  
ounding pavement, sent bursts of  
music far aloft, echoing through the in-  
cense-clouds; the worship which drew  
the gaze to pictured saint, and sculp-  
tured cherub, which made the meas-  
ured tramp, the sweeping draperies,  
the canvases, the fresco, the very stones  
appeal to the soul through the deli-  
cated sense; the worship whose cen-  
tral idea was the adoration of the  
mass, and in which it was needful to  
hear only the tinkle of the bell at the  
elevation of the consecrated wafer.  
The Gothic cathedral grew naturally,  
and grandly around this worship, its  
fitting, and magnificent shrine; but it  
is simply a magnificent sepulchre for  
the worship, whose central idea de-  
mands that the voice of one man be  
heard by every worshiper. The priest  
has but to lift the wafer before the  
multitude, the preacher has to lead  
their thoughts by speech. The preach-  
er's prayer, teaching, exhortation, are  
spoken to be heard, for thus only can  
he lead the services of Protestant devo-  
tion.

Yet American Protestantism is not

by any means so badly off as her Eng-  
lish sister. The Anglican churches are  
simply ludicrous. It will be a long  
day before the English Reformation  
will have penetrated into English ar-  
chitecture. The cheap chapel is built  
for use, but the costly church is built  
for show, a little corner of it being  
curtained off for worship. True pul-  
pit oratory is just impossible in one of  
these hybrid architectural abomina-  
tions; and the canon, or curate, or  
dean, in order to reach the scattered  
worshippers, is forced to squeak, and  
whine in a voice which is neither  
speech, nor song, nor bark, nor mew,  
but a combination of all. St. Paul's,  
of London, is not only a poor imita-  
tion of St. Peter's, of Rome, but a  
solecism, and an absurdity. Our Eng-  
lish cousins love their old minsters,  
and abbays, as they love all old things,  
and so do we as we wander back to  
"Our old Home." We love them as  
Pythagoras loved the old shield which  
he remembered carrying in the Trojan  
war; we love them for our childish  
remembrances when we worshipped  
with John of Gaunt, before Luther  
taught us justification by faith, before  
Wickliff opened the Bible to us, before  
Chaucer taught us English, our anglo-  
Norman babyhood days. But the  
charm is aesthetic, and not religious.  
Mouldy ruins are picturesque habita-  
tions for owls and bats, but they are  
not comfortable abodes for men. We  
love the Gothic as we love any other  
ruin, but its damp shadows are no  
dwelling-place for the Christian soul  
who wants to bask in the sunshine of  
to-day. It can be enjoyed only by tak-  
ing a leap into the Past.

What is the first prerequisite,  
the grand essential of a Protestant Church?  
Most obviously a form and style that  
will enable each worshiper to per-  
fectly hear and see the leader of the  
worship. Give us this first, Messieurs  
architects, and your ornamentation af-  
terwards. Let us not be forced to  
dodge back and forth around a Co-  
rinthian column, or in and out of a  
Gothic niche to catch an occasional  
glimpse of the preacher's head. Let  
us have no sombre twilight at midday  
from murky ceilings and stained win-  
dows, so that we cannot read a line of  
hymn, or Scripture, or catch the play  
of the preacher's face. If we must  
have the darkness, give us also the  
candles to make it visible, and the in-  
cense to make it fragrant. Let us see  
no more of these gorgeous and ghastly  
tints creeping over the congrega-  
tion, as the sun goes round from win-  
dow to window. They fell grandly on  
the cathedral pavements, but they are  
ghostly on human faces. Let us have no  
more cavernous glooms in wall and  
ceiling wherein the preacher's voice  
shall play hide and seek, to the discom-  
fiture of the devout, and the amusement  
of the profane. Let us have no more  
pinchbeck imitations of the magnifi-  
cent shrines of a worship, that for us  
has passed away.

## PREACH THE WORD.

BY REV. DANIEL STEELE, D. D.

The gospel has a style of address  
peculiarly its own. It is not the stately  
and ornate oration of the Grecian  
rhetor or the Roman orator, but the un-  
pretending utterance of the *keruz*, or  
herald. It is to proclaim words put  
into the mouth by a higher authority.  
Hence Jesus Christ does not call His  
hearers dialecticians, adro cates, or or-  
ators, but simply preachers, proclaiming  
that the Messiah has come, and exhort-  
ing to the reception of His gospel. One  
of the first evidences of departure on  
the part of the Church from the sim-  
plicity of Christ, is seen in the popular  
favor shown to those who have ceased  
to be preachers, heralding the world's  
Saviour, and have become orators,  
using Scripture texts as convenient  
staples to hang a chain of brilliant pe-  
riods upon. That is a false and fatal  
refinement which takes offense at the  
plain and earnest preaching of Christ.  
It always indicates that the godless  
spirit of Grecian culture, which regards  
Christ crucified as foolishness, has in-  
fused its subtle poison into the Church.  
There is a widely prevalent mistake re-  
specting the nature of sacred eloquence.  
Splendid rhetoric, faultless gestures,  
pleasing illustrations, brilliant imagery,  
and flashing gems of poetry, often pass  
for genuine eloquence. But here are  
only paste diamonds. When your  
preacher is taking to himself wings,  
and soaring to the empyrean on some  
grandiloquent passage, and you men-  
tionally exclaim, or whisper to your neigh-  
bor, "O, how eloquent!" real eloquence  
has not been reached, because you are  
not swayed by the thoughts, and melted  
into penitence, or lifted out of yourself  
into the life divine. You are still a  
critic. True eloquence will always lift  
you above the critical attitude. You

cease to think of the man—his dic-  
tion, voice, and action; you think only  
of the burning truth which pours forth,  
a molten stream from the furnace of the  
preacher's glowing heart.

When you look at a picture, if you  
are thinking only of the paints, and how  
they were laid on, you are gazing at a  
mere daub, and not at the work of a  
great master. He does not permit you  
to think of the coloring, or of the artist.  
He allows you to see nature only, so  
perfectly has he mastered the art of  
concealing art. When you retire from  
the church, admiring the preacher, in-  
stead of crying, "God be merciful to  
me a sinner," or "Create in me a clean  
heart," you have been listening to a jour-  
neyman, and not to a master of sacred  
eloquence. Do you think that Felix sat  
in wonder at the diction of St. Paul, as  
he waxed warm, and his imagination  
caught fire as he reasoned of righteous-  
ness, and Mount Sinai was thrown upon  
the canvas, and the awful darkness set-  
tled upon its summit, and the lightnings  
and thundrings and the voice of the  
trumpet, waxing louder and louder,  
were portrayed, while Felix feels the  
earth quaking beneath the tread of Je-  
hovah? Do you suppose that he nudged  
his Jewish wife at his elbow, exclaim-  
ing, "How sublime! what a graphic  
imagination this countryman of yours  
has?"

Then, when St. Paul portrays the  
tragedy of Calvary, the darkening  
skies, the rending rocks, the opening  
graves, and the Son of God bowing his  
head in death, praying for his enemies,  
do you think that the Roman governor  
felt like clapping his hands in applause,  
as at a well-acted drama? When the  
bold and faithful preacher spoke to the  
tipping and licentious sinner on the tri-  
bunal of temperance, portraying the  
drunkard's grave of shame, and hell  
of torment, it is not supposable that the  
royal toper cried out to Lysias, the chief  
of his staff, "Splendid! splendid!  
What excellence this Jew might have  
attained, even rivaling Hortensius and  
Cicero, if he had been schooled at  
Rome!" Instead of this, Felix, con-  
science-smitten at the vivid picture in  
the Gospel mirror of his own dissolute  
career, is vainly endeavoring to stanch  
the tears welling up from eyes unused  
to weep, as Paul, by the dark ghost of  
what Felix is, flings upon the canvas  
the bright ideal of what he might have  
been. When Paul reaches the thirty-  
fourth of his sermon, the Judgment to come,  
Felix is sitting with downcast eye, and  
forehead resting on his hand. We may  
easily imagine what was the course of  
that high argument. The materials  
would be chiefly drawn from the moral  
and religious ideas of the Pagan sym-  
bol before him. First, an appeal to his  
own moral sense, the finger-point  
within, directing him to the hour when  
justice will mount her tribunal, and  
adjudicate the affairs of men; then a  
corroborative reference to Roman my-  
thology, involving the judicial scrutiny  
of the shades in the infernal world; and,  
lastly, the grand concluding argument  
used on Mars Hill: "But now God  
commandeth all men everywhere to re-  
pent, because He hath appointed a day,  
in which He will judge the world in  
righteousness by that Man whom He  
hath ordained, whereof He hath given  
assurance unto all men, in that He hath  
raised Him from the dead."

Here follow the infallible proofs of  
Jesus' resurrection, confirming all His  
claims, especially that of the future  
judgment of the world. Then the fear-  
less preacher makes Felix see the great  
white throne, and the awful Judge, at-  
tended by myriads of angels, in majesty  
sweep down from the skies, and hear  
the trump of Gabriel calling the slum-  
bering dead from land and sea, and the  
crying of the wicked for the rocks and hills  
to hide them from the wrath of the  
Lamb, and the sentence to the company  
at the left hand, "Depart, ye cursed,  
into everlasting fire." Felix is no longer  
the cool critic that he was when he took  
his seat on the tribunal. Under a tide  
of religious emotions awakened in his  
bosom by the faithful presentation of  
God's truth, he has lost sight of Paul;  
he has forgotten his Hebrew brogue, his  
violation of the rules of oratory, or his  
conformity to them. Matters of greater  
importance occupy his thoughts—"My  
sins, my sins; the judgment, the judg-  
ment." This is eloquence. Felix does  
not say it is. Paul may not think that  
he has been eloquent. But the end of  
preaching has been attained; a hard-  
ened sinner has been awakened, and  
made to tremble before God.

Years rush by us like the wind. We  
see not whence the eddy comes, nor  
whitherward it is tending, and we seem  
ourselves to witness their flight without  
a sense that we are changed; and yet  
Time is beguiling man of his strength,  
as the winds rob the woods of their fo-  
liage.—Walter Scott.

## NATURAL LAW.

BY PROF. WILLIAM NORTH RICE.

Natural law is the expression of a  
determinate order of succession in  
natural phenomena. Such a law is  
particular or general, according to the  
less or greater number of phenomena  
included under it. The constant suc-  
cession of day and night is a particu-  
lar law. When the fact is discov-  
ered that the earth revolves on its axis,  
and that all the other planets do the  
same, the law becomes more general.  
A still higher generalization is reached  
when it is seen that this rotation is but  
an incidental result of the mode of or-  
igin of the planets according to the  
nebular theory. The aim of science is  
to discover more general laws under  
which particular laws may be included.  
Probably the two best examples of ex-  
tremely general laws thus far brought  
to light are gravitation, and the conser-  
vation of force. But natural law,  
whether general or particular, is the  
same in nature. It is but the expres-  
sion of a determinate order of suc-  
cession.

A determinate order of succession is  
not uniformity. On the contrary, the  
very form of expression implies change.  
A determinate order is not necessarily  
periodicity. On the contrary, an event  
may form a part of a determinate or-  
der of succession, though occurring  
only once. A determinate order of  
succession implies simply that, when  
the principle or system is known, the  
particular events or phenomena may be  
predicted.

The idea of such a determinate order  
of succession is well illustrated in  
mathematical series. In each of the  
following series, each term is derived  
from the preceding by some simple  
rule:—

1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, etc.  
1, 2, 4, 8, 16, 32, 64, 128, 256, 512, etc.  
1, 3, 6, 10, 15, 21, 28, 36, 45, 55, 66, 78,  
etc.

1, 4, 9, 16, 25, 36, 49, 64, 81, 100, etc.

1, 2, 6, 24, 120, 720, 5040, 40320, etc.

In some of these series the law is  
more obvious than in others; but in  
every one of them there is a law by  
which each term is derived from the  
preceding terms, and in every one of  
them the knowledge of that law would  
enable a person to predict any particu-  
lar term (as, e. g., the 15th); and the  
knowledge of a sufficient number of  
terms would enable a person to dis-  
cover the law. Now the idea of natural  
law is, that the phenomena of nature,  
and of every special department of  
nature, constitute such a series. The  
knowledge of the law enables us to  
predict the phenomena. The knowl-  
edge of a sufficient number of phenom-  
ena enables us to determine the law.

In geometry, every curve may be  
considered as generated by a point mov-  
ing in accordance with some law. This  
law stated in algebraic language, is the  
equation of the curve. When the equa-  
tion is given, all the points of the curve  
become known. When a sufficient  
number of points of the curve are  
given, the equation may be determined.  
The idea of natural law is, that the  
course of nature is such a curve.

This last illustration may be trans-  
ferred at once to the material world.  
Observation determined a sufficient  
number of points in the curve described  
by the planets, and Kepler discerned  
the law. Now that the elliptical form  
of the planetary orbits is known, the  
position of any planet at any particular  
moment may be calculated.

The whole process of science is what  
is indicated in these examples. Ob-  
serving a certain number of phenomena  
— terms in the series — points in the  
curve — we conjecture the law. As-  
suming the law, we then predict other  
phenomena — other terms in the series,  
or points in the curve. The correctness  
of these predictions is the verification  
of the law. When the number of terms  
observed is insufficient, we may mis-  
take the law. In that case, the error  
will be shown sooner or later by the  
failure of some term or terms to con-  
form to our supposed law.

It is on the assumption of such a de-  
terminate order of succession that the  
scientist can affirm with greater or less  
confidence the events of the future, and  
of the unobserved past. The astron-  
omer can give with equal precision the  
date of an eclipse ten thousand years  
ago, and the date of an eclipse to be  
ten thousand years hence. In geology  
and biology we have a more intricate  
curve to trace, and are not quite so  
sure that we have the correct form of  
its equation. Yet with a good deal of  
confidence we can trace the course of  
development of the earth's features or-  
ganic and inorganic.

No scientist doubts that all the events  
in nature form parts of such a series.  
If an insect was hatched at quarter past  
eleven, and lived in or upon a clock for

the next three quarters of an hour, it  
might conclude the striking at 12  
o'clock to be a miracle. Just such is  
the mistake which man has made in re-  
gard to eclipses, earthquakes, volcanic  
eruptions, the origin of species, and  
every other event of rare occurrence or  
of startling character. Apparent law-  
lessness is really human ignorance.  
That nature is law-governed — that  
natural events form a series in which  
each term may be inferred from a suf-  
ficient number of other terms — that the  
course of nature is not a crooked line  
of caprice, but a curve whose equation  
may be formulated — is at once the  
postulate with which science begins,  
and the induction in which science cul-  
minates.

Thus far we have traced natural law  
as inductively revealed, introducing no  
theological considerations. The fact of  
law is equally manifest to the Christian,  
the deist, and the atheist. If we pass  
from the fact of law to its cause, two  
theories present themselves. One at-  
tributes this determinate order of suc-  
cession in phenomena to self-acting  
forces inherent in matter. This theory  
is adopted by all atheists, most deists,  
and some Christians. The other theory  
attributes the determinate order of suc-  
cession in nature to the direct agency of  
the Divine will. Divine will changes  
not, because infinite wisdom cannot  
change. Natural law is constant, be-  
cause God is a perfect being. This  
theory can be held, of course, only by  
theists. On purely scientific grounds,  
either of these theories is perfectly ten-  
able. All that science demands is the  
determinate order of succession, be its  
basis what it may. The latter theory,  
however, is more philosophical, and  
more congenial to religion, both natural  
and revealed.

For the consistent thinker there is  
no alternative but to accept one of these  
theories. But most men are not con-  
sistent thinkers. Either of these theo-  
ries requires a man to acknowledge  
unknown laws, to account for extraor-  
dinary phenomena, and that requires  
an intellectual reserve and humility,  
which most men do not possess. The  
natural tendency is to assume that  
everything is lawless whose laws we  
do not know. The first theory excludes  
God entirely, and that requires an in-  
tellectual courage which few men pos-  
sess. Superstition cries out, "God!"  
in scenes of terror, and then forgets that  
there is a God. The second theory re-  
quires us to recognize God everywhere,  
and in everything, and few men are re-  
ligious enough to do that naturally. In-  
consistent in thought, and intellectually  
indolent and cowardly, superstitious  
yet irreligious, ready to cringe before  
the preternatural, but unwilling to  
worship at the shrine of the supernat-  
ural, the unphilosophic mind usually  
attempts some vain compromise be-  
tween two irreconcilable doctrines.  
The popular theory is, therefore, that  
nature is a machine which ordinarily  
runs without any agency of the Deity,  
but a machine so poorly planned, that  
He is under the necessity of tinkering it  
continually in order to make it go right.  
The objection to this view has been point-  
edly expressed in the statement that it  
excludes natural science from half of  
nature, and excludes the Creator from  
half of the creation. However men  
may seek to disguise it, this compromise  
theory is radically false on the side of  
science. Instead of the determinate  
order of succession, it gives us caprice.  
Nor is it any better on the side of religion.  
Instead of a universal providence,  
sustaining in all-embracing wisdom  
and love alike, the great and the little,  
rolling the heavenly spheres, and num-  
bering the hairs of our heads, it gives  
us the petty whim of a particular pro-  
vidence, taking care of some things, and  
letting others drift. Instead of making  
miracles sublimely significant in their  
isolation, it makes them differ in no es-  
sential character from any unusual  
events.

The application of the views of nat-  
ural law which I have presented, to  
the doctrine of providence, is obvious.  
The sphere of providence is not in  
interfering with established laws, but  
in pre-arranging those laws with refer-  
ence to moral ends. Indeed, the very  
etymology of the word ought to have  
shown us that providence is not after-  
thought, but forethought — foreseeing,  
and consequent foreordaining.

On the contrary, a miracle is an event  
entirely outside of natural law. It  
does not imply imperfection in the sys-  
tem of natural law. The order of  
nature is departed from in miracle, not  
because that order is defective, but be-  
cause the primary and paramount sig-  
nificance of miracle lies in the very  
fact of departure from the order of  
nature. Only He, who constituted the  
order of nature, is able to change it.  
Hence the suspension, violation, or

modification of that order, is the ap-  
propriate seal of a divine revelation.  
All theorizing which seeks to bridge  
the chasm between the natural and  
miraculous, with a view to rendering  
miracles more credible, tends in pre-  
cisely the same measure to strip them  
of their significance.

The view which has been presented  
isolates miracles most completely from  
all other phenomena. We can conceive  
of an intellect of limitless power for  
scientific research, but destitute of  
moral sentiments. Such a mind, if  
permitted to gaze upon the initial  
movements of nature, could have pre-  
dicted its future course as certainly as  
the artillery can predict the curve  
which his projectile will describe. Such  
a mind, knowing the mutual relations  
of the ultimate atoms in the primal  
nebula, could have predicted all the  
phenomena — the magnitudes, dis-  
tances; and orbits of future suns and  
planets, — the physiographic features of  
every orb — continents, oceans, moun-  
tains, rivers, — the direction of every  
wind, and the number of drops in every  
shower, — the precise moment at which  
life would animate a globe once life-  
less, — the character, number, and re-  
lations of every specific form of life, —  
the number of leaves on every tree, and  
the exact position of every leaf. But  
such an intellect could no more pre-  
dict or explain a miracle than we. Mir-  
acle has its laws; but they are not nat-  
ural, but moral. They belong not to  
the kingdom of nature, but to the  
kingdom of grace.

As to the bearing of these views on  
free-agency, we need only say with the  
poet, that God, —

"Binding nature fast in fate  
Left free the human will."

In this sense, Bushnell rightly re-  
cognizes man as belonging to the supernat-  
ural rather than to the natural world.  
As man is at once an animal and an  
spiritual being, he is both natural and  
supernatural; he has a place in nature  
which science may demonstrate, and  
he has a place above nature which re-  
ligion alone reveals.

## SABBATH EVENING.

BY THE LATE BISHOP EASTBURN.

Farewell, sweet day of rest! —  
Gladly at morn I hailed thy light,  
And now I see thee in the fading west,  
Taking thy flight.

Bright fleeting season, stay! —  
Nor to the past yet hurry on;  
Still, still, I would detain thee on the way  
To Sabbath's morn.

Dear was the early sound  
That floated from the joyous bells;  
Inviting to the consecrated ground,  
Where Jesus dwells.

Deserted now thy fane,  
The herald's voice, the song, the prayer,  
Are silent — but the fragrance still remains  
That filled me there.

Calm for the weary breast!  
I hail thee, fore-taste of a life  
Where in an endless Sabbath we shall rest  
From mortal strife.

Saviour, thy gift I sing,  
Thine is the day — thine let it be;  
And may each hallowed season nearer bring  
My soul to Thee.

## AN OLD LESSON EVER NEW.

BY PROF. A. B. HYDE, D. D.

A few days ago, a familiar capacity  
of the human mind, was forcibly brought  
to our attention. Two of those giant  
railroad companies, who serve and  
rule us as a part of our inevitable des-  
tiny, and for whom our whole country  
will soon be too small an arena, the  
meat they feed on, makes them grow  
so great, came into collision in our  
neighborhood. An affair between the  
Pennsylvania Central and the Broad  
Guage, cannot be small. As between  
France and Germany, the forces behind  
are such as to give dignity to any issue.  
The case was one of real difficulty, the  
adjustment of a crossing on a grade.  
Many expert railroad men, and a dozen  
able lawyers, after long efforts at the  
question, were at their wits' end. Nor  
was there the least probability of help  
from the treasures of wisdom stored in  
courts, or the broad and intelligent  
opinions of a jury of our countrymen.

At the crisis of perplexity, there ar-  
rived upon the ground, a gentleman,  
lately become a high official on the  
Broad Guage. With a word of vexa-  
tion, at the ineffectual ways of his  
friends, he sat down, and in ten min-  
utes had written out a solution of the  
problem, which, after careful scrutiny,  
was accepted by lawyers, engineers, and  
directors, as a complete and satisfactory  
adjustment of the case.

When men wondered over his swift  
and sure process, he stated, that walk-  
ing a London street, twenty years be-  
fore, already inspired with professional  
ambitions as a railroad manager, he  
proposed to himself precisely such a  
problem. Solitary in the crowd, and  
silent in the noise of the city, he solved  
it with all its complications in the re-  
tirement of his own consciousness.  
Afterwards, when the case actually oc-  
curred, the solution at once arose to

his mind, ready for instant application.  
This was a lively instance of intel-  
lectual thrift and good economy. The  
garret of a house, the home of several  
generations, comes to be a storehouse  
of interesting, sometimes very queer,  
treasures. On the adage, that all things  
come in use once in seven years, odds  
and ends, gimcracks and fripperies,  
are kept for their septennial occasion.  
In colonial garrets, Mr. Dryasdust  
rumages for original historical records.  
There, the poet found his trundle-bed,  
and I know a solid man of Albany,  
whose son is eminent as a statesman,  
and financier, who bought and laid up,  
twenty years before his need, a coffin  
that suited his fancy, in which his wife  
stored beans for many an antemortem  
winter, until at last, its lower place and  
higher purpose, found their time.

The human mind is a nobler reposi-  
tory, keeping safely the more excellent  
things. Plato's suggestion, that all  
knowledge is a recollection, must have  
occurred at contemplating some marked  
instance of this reproduction. A man  
gets his brain full of ideas, and they  
attract others, for they are gregarious,  
and he can, thus instructed, bring out  
things new and old, and both are  
equally fresh and virginal. Sheridan,  
who rallied his opponent on drawing  
in his memory for his wit, spent hours  
in polishing a bright saying, to be laid  
by and used upon occasion as an in-  
stantaneous flash.

One of our finest, living speakers has  
to my knowledge, walked his room all  
night, preparing a speech to be uttered,  
next day, on the spur of the moment,  
not daring to risk even his shining  
lamp without a ready store of extra oil.  
With our own thoughts, too, may be  
stored the thoughts of others. Who has  
not by the time of middle life, heard  
enough of wit and wisdom to make  
him brilliant and instructive for the rest  
of his days, had he saved everything?  
Daniel Webster kept a thought got from  
some plain man, for fourteen years, be-  
fore he used it, and then made it tell like  
a thunderbolt. Thoughts got elsewhere,  
taken on in our keeping the sisterlike-  
ness of our own, and are, at length,  
under our own image and superscrip-  
tion, as Thomas Dunn English was  
unable to tell his early readings from  
his early thoughts, and so disclaimed  
all consciousness of plagiarism. Often,  
thus, what is called presence of mind,  
or readiness of wit, is only a swift and  
vivid recollection of what has before  
been said or done in similar circum-  
stances.

The human mind is a marvelous  
thing, the chief of the ways of God.  
Its storehouse may be compared to that  
unseen realm to which Virgil conducts  
the Hero of his poem. There he finds  
the dead who distinguished themselves  
by memorable deeds, and also in fel-  
lowship with them, souls that have not  
yet taken bodily form or seen, the light  
of the sun, Marcellus as well as An-  
chises. So is an opulent mind, full of  
good things, once said or sung, and  
which will say or sing again, of things  
yet unuttered, though matured and  
awaiting their occasion, and of things  
not yet shaped for utterance, but gath-  
ering their substance yet imperfect, and  
in continuance being fashioned. No  
wonder, one said, "My mind to me a  
kingdom is." No wonder that over  
such stores, "The memory wakes, and  
fondly broods with miser care." This  
is the strength and gladness that awaits  
all who struggle for education. This  
is the perennial harvest — joy of study,  
of meditation, and of experience.

"WHERE TWO OR THREE ARE  
GATHERED TOGETHER IN MY NAME,"  
ETC. — As I entered the chapel one  
evening, prepared to enjoy the prayer-  
meeting, I was surprised to find but six  
or eight present, and it was the time  
appointed for the meeting. Two ladies  
soon took seats beside me. One re-  
marked: "I guess we shall not have  
much of a meeting; so few are here."  
These words went to my heart; they  
seemed like a reproach to my Master.  
I said, "Can you not trust that prom-  
ise, 'Where two or three are gathered  
together in My name, there am I in the  
midst of them?' Can we not have a  
precious meeting, if Jesus is with us?



## The Family.

## THE BALLAD OF PUSSY DOT.

BY MARGARET MASON.

The old clock on the kitchen wall,  
Struck ten on New Year's night,  
Its time-worn face grew radiant  
In flickering firelight.

And as it ticked Miss Pussy Dot,  
The burning embers eyed,  
She purred and purred, then dozed awhile  
In silence dignified.

Her coat was of the blackest fur,  
With collar white and clean,  
And dotted eyebrows overhanging  
Her eyes of sober green.

Fresh from a frolic up and down  
The wide old-fashioned house,  
Where late of absence, when she came,  
Was begged by every mouse.

In depths of meditation now  
All solemnly she sat,  
And patted the shadows as they played  
Upon the braided mat.

No trace was on her quiet face  
Of grief for time mispent,  
Or ghost of broken platters came  
To mar her look content.

The clock ticked loud, the fire blazed up,  
I watched the dying year;  
Puss washed her face, I thought I saw  
Her wipe away a tear.

"One year ago last Christmas night,  
So purred the pussive 'Dot.'  
"If I should live a hundred years,  
It will not be forgot."

There was not in the houses round  
So gay a kitten roared,  
It mattered not 'twere box or book  
It tumbled round and over.

Alas! one day my mistress said,  
No other gift had she,  
To give a friend she loved the best,  
Except that gift were me.

That Christmas night the children hung  
Their stockings in a row,  
The biggest one they put me in  
I crept down in the toe.

I grieved all night I had not tried  
My mistress' love to win,  
I mourned the countless pans of milk  
That I had tumbled in.

For all the misdeeds of the day,  
The broken bowl and cup,  
Unnumbered spoons of endless thread  
That I had tangled up.

The morning dawned, the children came  
With merry laugh and shout,  
Called me a funny Christmas gift,  
When I came purring out.

They took me to my city home,  
I was a puss in clover,  
The kitchen and the parlor chairs,  
Alike I frolicked over.

I sprang out behind the door  
At every trailing dress;  
My mistress said I must not so  
Propriety transgress!

And thus I passed my winter days,  
And old in wisdom grew,  
My fun and frolic, and my griefs,  
Some day I'll tell you.

The moral of my life has been  
To evil ways reject;  
To be, when hostile mice are round,  
Alert and circumspect.

## NELLIE'S HAPPY CHRISTMAS.

BY REV. Z. A. MUDGE.

It was about three weeks before  
Christmas, and Nellie was in her place  
in the Sunday-school. The lesson for  
the Sunday was the story of the good  
Samaritan. Her teacher was full of  
interest in the lesson; and well she might  
be, for she had studied it long and care-  
fully; and besides, she was herself in  
spirit a good Samaritan, her heart be-  
ing full of Christian love, and her hands  
full of loving deeds. She pointed out  
the meanness of the priest and Levite  
with strong words, and dwelt on the  
kindness of the Samaritan like one who  
would herself have done the same thing.  
Having explained every part of the story,  
she added, in a low, tender tone,  
"Scholars, who is our Good Samaritan?"

"Words fitly spoken are like apples  
of gold in pictures of silver." Yes,  
and these golden words set silver  
adornings are not only beautiful to the  
eye, but wonderful in their power to  
move the heart. The question from the  
lips of one whose heart was chilled by  
worldly feelings might have sounded  
to the class like the text of a tedious  
sermon. But Nellie's teacher whispered  
it with a heavenly sweetness. Her face  
was lighted with a smile of love, and  
her lips quivered with a suppressed  
feeling. She scarcely needed to speak  
at all. The full heart has a language  
more eloquent than words.

"I think our teacher is the good Sa-  
maritan," said one of the girls, as they  
left the school-room.

"No," said Nellie, seriously, she  
meant that Christ was, for you know  
she said that sin was like a thief who  
robs and kills, and I know she meant  
that Christ was the one who pitied, and  
came to save sinners.

"Well, I know about that," said  
Nellie's classmate, with a toss of the  
head, "but our teacher is a good Sa-  
maritan, for my mother says she is al-  
ways picking up somebody that has  
fallen down. I shouldn't wonder if she  
gave all her Christmas presents to some  
poor folks or other."

"If she don't hang something on our  
Sunday-school Christmas tree with my  
name on it, I'll leave the Sunday-  
school," pouted another of the class.

"O, for shame!" said Nellie, good-  
naturedly, "you had a bushel basket  
full of presents at home last year, and  
I dare say you will have this year more  
than you know what to do with."

"I don't care," retorted the other,  
"if I have a cart-load. My teacher  
shan't slight me, and give her pretty  
things to beggars!"

This conversation was interrupted by  
the approach of Miss Carr, the teacher.  
She stooped down as she tripped past  
the girls, and whispered in Nellie's ear.  
"There," exclaimed little Miss Sel-  
fish, who had spoken so pithily before,  
"you've got the promise of your present  
already, and you will have two cart-  
loads of presents, for your father is  
rich."

But the whisper was only to request  
Nellie to call on her teacher some day  
of the week, "to help in a labor of  
love."

Nellie complied with this request.  
It was evening, and she found Miss  
Carr's room "well cluttered up;" wee-  
bits of shoes, waiting to be trimmed;  
little hats, needing only their pretty  
trimming to prepare them for the pocket  
of Santa Claus; children's dresses,  
half made, and a few cheap but at-  
tractive toys. Miss Carr's happy laugh  
removed all Nellie's embarrassment, and  
she was at home immediately.

"You see," said the teacher, "that  
I'm full of business. I knew you would  
come and help me," and she kissed  
Nellie a welcome. "I always," she  
added, "begin the distribution of my  
presents several days before Christmas,  
and then the children will have them  
to talk about all of that day; besides,  
as I only have evenings for my own, I  
must do so."

"Are all these to be presents from  
you?" inquired Nellie, with a wonder-  
ing look, which brought from Miss Carr  
one of her musical laughs. Nellie knew  
she was only "a poor sewing girl,"  
working hard for rich people, and liv-  
ing in a humble home, with an aged  
mother whom she supported.

"Yes, Nellie, they are from me to  
the children of some poor families of  
my acquaintance. I do so love to give;  
it makes the children so happy."

"But," said Nellie, blushing, "how  
can you?" Fearing she was using too  
great a freedom with her teacher, she  
hesitated for a moment.

"How can I afford it?" added Miss  
Carr, smilingly, readily perceiving  
Nellie's embarrassment. "Mother and  
I are very happy with our plain fare,"  
continued Miss Carr; "and then you  
know I am opposed to display in  
dress."

"Ma says you dress in excellent  
taste," said Nellie, innocently. Her  
teacher modestly acknowledged the  
compliment, and remarked quietly,  
"My milliner wished me to have what  
she called a fashionable trimming on  
my winter bonnet; I had it trimmed my  
way and saved enough to buy full half  
of my Christmas presents. O, Nellie,  
two things do make giving so pleasant  
and profitable: self-denial, and giving  
to the poor. It is not much to give  
what cost us nothing, nor to give to  
those who give to us as much in re-  
turn."

The spirit and example more than  
the words even of this Christian teacher,  
wrought powerfully upon the mind of  
Nellie, an indulgent child of wealth.  
She came often for ten days to her room,  
and aided with ever increasing interest  
her teacher's preparation to bless the  
homes of the poor. She accompanied her  
in her early visits of distribution. The  
happy faces of the grateful receivers,  
the unaffected love which followed  
Miss Carr everywhere, awakened in her  
new thoughts, and gently drew her into  
wisdom's pleasant pathway.

Nellie's Christian parents, though sur-  
prised, were not displeased at her request  
to be permitted to put the value of the  
Christmas presents intended for her into  
her teacher's charity fund, and thus to  
become a partner in her labors of love.  
With this generously enlarged capital,  
the Christmas Eve, and all Christmas  
forenoon was spent most delightfully  
in the homes of the poor. Sparkling  
eyes and faces aglow with delight,  
more than words, blessed the givers.

Nellie's parents wisely held her to her  
bargain. Not the smallest gift was  
given her at any time in reference to  
the sacred holiday. Her charity was a  
genuine self-denial. They watched with  
solicitude the closing hours of the day,  
fearing that disappointment would  
cloud their daughter's face when she  
retired to rest without an addition to her  
bordered mementos of parental indul-  
gence. Unworthy fears! Children can  
enjoy walking in Christ's steps, and feel  
no regrets at its cost. No sweeter vi-  
sions ever visited Nellie's sleeping hours  
than on that night; no happier thoughts  
ever filled her waking moments. Though  
her hands were never so empty as the  
day after Christmas, her heart was  
never so full of satisfaction. What she  
had done for the poor in love for  
Jesus was a Christmas present to Him,  
and He had made her a present of His  
peace.

## A CHRISTMAS STORY.

## CHAPTER III.

BY MRS. R. H. WOOD.

The holidays are gone, and the snow  
has deepened in the fields. The ponds  
are frozen over, and men and boys,  
with their fair friends, are skating over  
them. The branches of the trees are  
glittering as if rich diamonds and  
prisms grew upon them. The wood  
and coal is crackling and glowing in  
stoves and furnaces, for the frost-king  
has stretched out his frosty hands, and  
chilled the very air of heaven.

This was not very comforting to Mrs.  
Lucas, for the coal in her barrel was  
nearly out, and they had no money to  
buy more. Day after day passed, and  
Mrs. Lucas kept her seat near the win-  
dow, watching every carriage.

"I wonder Lawrence don't come, I'm  
afraid he has got into mischief, he is  
such a naughty boy," said Mrs. Lucas.

"Don't feel bad about Lawrence,  
dear mother, I will try and be a good  
girl to you," said Carrie.

"I know you will, my dear child,"  
said her mother, pressing Carrie to her.

"O dear, how cold it is growing,"  
said Carrie, looking at the windows all  
covered with frost. "Haden't I better  
go to town this afternoon and carry the  
socks that are done, and get some more  
yarn, for I have knit it almost; and I  
will go around and see if Mrs. Cook  
will pay you for making Annie's dress

and cloak, and then you can get some  
coal, can't you, mother?"

"Yes, dear, and you may call at  
Mrs. James', perhaps she will pay me  
too. You had better start soon, for it  
is growing cold very fast."

Carrie was not long in putting on  
her cloak and hood. She went immedi-  
ately to Mrs. Cook's back-door, and  
was about to take hold of the latch,  
when a large dog came towards her,  
growling and snarling, which so fright-  
ened her that she rushed into the door-  
way, hoping to escape him, but unfor-  
tunately the wind blew against the  
door, and prevented its shutting, and  
before any one came to her, the dog  
had caught her by the ankle, and held  
her until her screams brought Mrs.  
Cook to the door. She drove the dog  
away, and asked her what had brought  
her there that cold day.

"I called," said Carrie, still crying  
from the scare the dog had given her,  
"to see if you can pay mother for the  
sewing she has done for you. We are  
almost out of coal, and she has no  
money to buy any more."

"Indeed," well, tell your mother I  
can't just now, I have been purchasing  
Annie a new muff and tippet, besides a  
lot of Christmas presents for George;  
so she will please wait a few weeks."

Poor Carrie; though her father had  
been dissipated and poor, still he had  
never left his family to beg; neither  
had the independent spirit of Mrs. Lucas  
been sufficiently humbled as to ask fa-  
vors at the hands of her neighbors.  
The manner in which Mrs. Cook had  
replied to Carrie, implied that she had  
conferred a favor by allowing Mrs. Lu-  
cas to sew for her, which made the  
tears start to Carrie's eyes; but she  
struggled to keep them back, till she  
got into the street, and then she sobbed  
into a moment, for she thought of her  
mother and little brother at home, and  
felt that she could not do too much for  
their comfort.

By the time she reached the house of  
Mrs. James, the snow began to fall in  
large flakes, and the wind blew very  
cold. A light rap upon the door  
brought Mrs. James to see who could  
be there that cold day, and was much  
surprised to see a little girl like Carrie.

"Why, my dear! do come in and  
warm you, you must be almost frozen!"  
said Mrs. James, as she took Carrie by  
the hand, and led her to the fire.

"What made you come out this cold  
day? are any of you sick?"

Before Carrie could answer, she  
said—  
"I owe your mother for some sew-  
ing, and I should have paid her long  
since, but I have had the schoolmaster  
here, so I haven't had time to go to  
your house, but I will pay it to you  
now." And stepping to her desk, she  
took a five-dollar bill, which she handed  
to Carrie.

"I haven't the change," said Carrie.  
"It's only three dollars and a half,  
mother said."

"I know it; I don't want any change;  
perhaps I may have some more for her  
sometime," said Mrs. James.

"Thank you, she will be glad to take  
some any time," said Carrie, getting  
up to go.

"You must get home as soon as you  
can, little girl, for it is pretty cold for  
you to be out," said Mrs. James.

Carrie bade her good bye, and hur-  
ried away towards the village. As she  
was passing the school-house, the boys  
and girls came out, full of life and fun,  
for it was recess time.

"Halloo, there comes the turkey  
scare-crow!" said Jimmy Higgins;  
"gobble, gobble, gobble," said George  
Cook, coming close up to Carrie.

"Get out of my way, you horrid old  
freckle-face!" cried Carrie, angrily;  
"if your mother could pay what she  
owes, I might have something as well  
as you."

Now George's anger was roused, and  
he struck her a blow near her eye,  
which caused her to stagger, and come  
near falling. The boys and girls gath-  
ered around to see what was being  
done, which added shame to the mis-  
deed of the girl and anger which  
swelled her heart.

"I hate you," she cried, bursting into  
tears.

"I love you!" said one of the boys,  
most provokingly.

Carrie sprang forward, and rushed  
upon him in perfect fury. She  
knocked off his cap and caught him by  
his hair, and held him till he cried with  
pain. The other boys and girls looked  
on with perfect astonishment, for they  
had never seen Carrie in a passion be-  
fore.

"Why, is that you, Carrie Lucas?"  
asked some one, tenderly.

Carrie looked in the direction of the  
speaker, and her eyes met those of her  
friend Dollie.

She could not endure to see her, or  
any one else, so she ran down a lane  
which led to the woods. The limbs of  
the trees were bare, and afforded no  
shelter from the piercing cold. She  
wandered from place to place as if  
seeking shelter. Finally she sunk upon  
the snow, crying bitterly, "O what  
can I do? I can never go home and  
tell my poor mother how angry I have  
been. I know she can never love me  
again."

Then she remembered that her moth-  
er had told her to call upon God when  
in trouble, but she felt that He was an-  
gry, and was no longer her friend, and  
she dared not pray. "O," said she,  
"if I hadn't said those words to George,  
nor pulled Jimmy's hair, I shouldn't  
have been afraid to go home to my moth-  
er; and I could pray to God." So she  
continued to grieve, not knowing that  
God was waiting to forgive her; for God  
is ever ready to forgive as soon as we  
are sorry for the wrong we have done.

The sun was nearly down, and Car-  
rie was benumbed with the cold, when  
a sudden fear came over her lest she  
might be lost in the woods, and freeze.  
So she found her way back to the street,  
and ran homeward.

For the last hour Mrs. Lucas had  
been looking for her.

"O, look, look, sister is coming,"  
said Arthur, for he had caught sight of  
her.

Her mother opened the door, saying,  
"My dear, you are very late; what  
has kept you so long?"

Carrie couldn't reply, for the tears  
would choke her. So her mother took  
off her hood and cloak, and saw, with  
surprise, that her eye was badly swollen,  
and almost black. She bathed it,  
telling her it would be better soon.

"But mother," said Carrie, "you  
will not love me when I tell you how  
wicked I have been."

Then she told all that had happened,  
and how she feared that God would not  
hear her prayer.

Her mother took her hands, and said,  
"My dear child, God is as willing to  
forgive you as I am; and you feel that  
your mother loves and forgives you,  
don't you?"

"Yes, dear mother, you do forgive  
me; but do you truly love me as you  
did before?"

"Certainly, my child; and I have  
the more confidence in you for your  
telling me your fault. If you had tried  
to keep it from me, then I should not  
have thought so well of you, and should  
not trust you as I now can. Always  
confess your wrong, and God will for-  
give you, and you will have more  
strength to overcome your temper in  
future. Never try to conceal a fault,  
but confess it, and try to mend it. We  
will now kneel down and ask God to  
forgive you for allowing your anger to  
rise, and we will also pray for those  
wicked children that laughed at a child  
because she is so unfortunate as to be  
poor."

Prayers over, and Carrie was put to  
bed, for she was very feverish. All  
night she moaned; sometimes dream-  
ing of being lost in the woods; and  
then of those cruel boys that had caused  
her much pain.

[To be continued.]

## A BOY'S LETTER FROM EUROPE.

## NUMBER II.

ZURICH, SWITZERLAND.

The first morning after my arrival in  
Zurich, on getting out from under the  
feather-bed, which every German con-  
sidered the *sine qua non* to a good night's  
rest, I opened the windows of my  
room to get my first view by daylight  
of the city which was to be my home  
for several years. The scene was very  
prepossessing. The hotel stands on  
the banks of the River Limmat. The  
sides of the river are walled up with  
stone, while at intervals there are steps  
leading down to the water. On the  
opposite side from where I stood ran  
the Limmat Quai, crowded with people,  
and lined on the one side with hand-  
some stores. Just below was the wide  
Unter Bridge, at that hour crowded  
with market-women tending their fruit-  
stands. Above, was the Munster Bridge,  
a large, fine structure, built of stone,  
and adding much to the beauty of the  
scene. Beyond this the river widens  
into the lake. Across the river, on the  
right, rose the double dome of the  
Gross Munster. Away to the left, on  
a rise of ground overlooking the city,  
were the splendid massive buildings of  
the Polytechnicum. Half way between  
was a handsomely-finished building  
of white stone, the Ecole Cantonal.

But I did not realize the beauty of  
the place till later in the day I climbed  
the Uetliberg, and took in at one  
glance the whole city and its surround-  
ings.

For natural beauty of situation, prob-  
ably no University town in all Europe  
can surpass Zurich.

It is a fair, bright city, on a fresh,  
green lake nestled among the hills,  
and has all the combined beauty of  
mountain and lake scenery. On the  
right, it has the Albis chain, on the  
left the Zurichberg, and before it the  
sparkling waters of the Zurich Sea.

Like most European towns it has two  
parts, the old and the new. The old  
part is very old. Narrow streets, tall,  
dark houses, long lines of quaint,  
many-storied buildings, ruins of walls  
and olden gateways, all point to a pe-  
riod far back among the centuries.

But the "new" city is vastly different;  
in fact, it looks very much like an  
American town. The streets are wide,  
the houses of modern architecture, and  
some of them very handsome. There  
is a great deal of open ground, and  
many small parks and gardens.

Before the city is the lake of Zurich,  
stretching away till it is lost among the  
hills. On the other side of the lake are  
hills sloping to the water's edge, cov-  
ered with vineyards, and dotted with  
scores of little villages, each clustered  
about its church. Beyond the hills,  
with their snow-capped peaks hidden  
in the clouds, rise the grand mountains  
of the Alps.

With its background of hills and  
forests, its foreground of lake and vine-  
yards, its two rivers, and many foun-  
tains, its fine residences and commer-  
cial houses, its Polytechnicum and  
University, its Munsters and churches,  
its Stadthaus and Bahnhof, its Botanical  
gardens and promenades; with all  
these, and much besides, Zurich may  
well claim to rank among the finest  
University towns of Europe.

Among the many fine buildings of  
the town, the R. R. Depot is one of the  
finest. It is the finest building of the  
kind in Switzerland, and second to but  
one in Germany. It is built of gray  
stone, and is ornamented with scores  
of statues, and other decorations.

The roof of the main part is of glass  
and iron. The waiting-rooms of the  
first and second classes are fitted up in  
the most luxurious manner. Sofas,  
easy-chairs, cushions, marble-topped  
tables, Brussels carpets, statues and  
pictures, all go to make the finest wait-  
ing-room one could wish for. Passing  
out from this, you enter a glass-covered  
court, filled with tropical plants and  
flowers, while a splendid bronze foun-  
tain plays in the centre. From this you  
enter a hall three hundred feet long, in  
which are the ticket, and other offices.

Formerly, Zurich was surrounded by  
a wall; and as the town grew and be-  
came a city, and was cramped for room,  
a move was made to have it removed.  
Two parties were formed, and a sharp  
contest arose. The "Liberals" wished  
to have it pulled down; their opponents  
objected. In the end the "Liberals"  
prevailed, and the wall came down.

There are still portions of it left here  
and there, but they will soon disappear,  
and nothing be left but three or four  
old towers, which still stand as pic-  
turesque relics of the past. The Poly-  
technicum was once in a low, dark  
building in the centre of the city. The  
"Liberals" wished it moved on to the  
hill. Again there was a contest, and  
again the "Liberals" were successful.

The result is shown in the massive  
buildings, which from their elevated  
site seem to keep guard over the city.  
Directly in front of the city there used  
to be a dungeon under water, in which  
political and other prisoners were con-  
fined. But in the march of progress  
this was removed, and now no signs of  
it remain.

The largest church is the Gross Mun-  
ster. It is celebrated for being the  
place where the reformers, Zwingli and  
Bullinger preached. The building is  
quite plain. The principal ornament  
on the clock-tower is a colossal figure,  
which the guide-books say is a repre-  
sentation of Charles the Great. But if  
Charles the Great looked like that, he  
must have resembled a very fat Egyp-  
tian idol, more than anything else.

ESTHER'S NEW YEAR'S RIDE.  
BY MRS. C. F. WILDER.

"Aunt Esther, do tell us a story,"  
said a chorus of voices, one evening,  
when Aunt Esther was spending a win-  
ter at the South, with her sister, Mrs.  
Graham.

"No, children, Aunt Esther cannot  
tell a story to-night," was her reply, in  
quite a decided tone.

"But you never refused before,"  
said Nellie, who was inclined to tease  
for what she wanted.

"I declare, auntie, I am astonished  
that you have the heart to refuse us,"  
said George, the eldest nephew.

"Why so, young man?"

"Because you have told us a story  
every evening since you've been here,  
and, therefore, led us to expect that  
you would continue in well-doing,"  
was the reply, with mock indignation.

"Yes, auntie, you have been as am-  
iable as an old rubber ball. We can  
squeeze it, and squeeze it, and it never  
refused to come out just as it ought.  
Now please, let us squeeze one more  
story to-night," said the favorite of the  
aunt.

"No, Master Joe, for I feel too  
much like your old rubber ball; I  
have been squeezed for stories until  
my brain is all wrinkles, and it must  
have to-night to get out smooth. I  
think that you had better ask your  
mother for a story. She used to have a  
great talent for story-telling when I  
was a child."

At that remark they all turned to  
their mother, asking for "a story," and  
Aunt Esther leaned back in her chair  
with a sigh of relief.

"What kind of a story do you  
want?" said the gentle mother to the  
noisy group.

"Something about when you was a  
little girl," said Nellie.

"Yes, or about Aunt Esther; that  
would be more fun," said Joe.

"If you want a story about Aunt  
Esther, I think that I must tell you of  
a New Year's ride that she once had,"  
and laughed.

"O, do tell us about that," said the  
children in chorus.

"Well, once upon a time, there  
were two little girls, named Esther and  
Mary, and they lived in New England,  
where there is plenty of snow; but  
their mother became ill, and her physi-  
cian said that she must go South for  
her health, and as she could not bear  
the idea of a separation from her little  
girls, she took them with her, and  
went to a brother's, in Georgia, to spend  
the winter. The brother lived near a  
river, that, farther south from his home,  
forms the boundary line between  
Georgia and Alabama."

"I know what it is," said Joe.

George, ashamed of his ignorance,  
slyly opened a map, and soon said, "I  
know, too."

"The house was at the foot of a long  
hill, and in sight of a range of moun-  
tains, so the girls were not as homesick  
as they would have been in some  
places in that country that look quite  
unlike New England. But when win-  
ters came, they missed the snow which  
they enjoyed so much when at home.  
On Thanksgiving day they coaxed  
their aunt into having a dinner "just  
as they did at Grandfather's" the year  
before; and though they had the tur-  
key, chickens, pies, puddings, and  
brown bread, yet it did not seem quite  
like a New England Thanksgiving din-  
ner, because all the doors and win-  
dows were open, and the birds were  
singing on the trees in the yard, and  
the flowers were in blossom, quite un-  
like the birds and flowers at the North  
in November.

"Christmas came and went, and the  
girls enjoyed the Holidays, because  
the pleasures were all new to them;  
but when New Year's day came, they  
began to long for their sleds, and the  
accustomed rides down hill; for these  
little girls' mamma believed in having  
her girls play out doors just as much  
as they wished; and they had a pony,  
sled, and skates, and rode and skated  
with their brothers who always liked  
to have them with them.

"The eldest of those two girls was  
named Esther, and she was always lead-  
ing her younger sister into mischief; but  
like the noble girl that she was, she al-  
ways took all the blame, and never  
allowed any one to be punished for her  
faults.

"She had been roaming over the  
plantation all that New Year's morning,  
and after dinner she took her sister  
aside, and said, 'I'll tell you what  
let's do this afternoon. You know  
that we can't have our sleds here, and  
it would not be much use, either,' and  
she looked out with disdain on the bare  
hills, 'but I have found a nice big  
hoghead, and Pete and Sally have  
washed it out first-rate, and we are go-  
ing to have some fun; so come on.'  
You see, children, that this girl Esther  
talked more like a boy than a young  
lady.

"That didn't hurt her any," said  
Joe; the mother smiled, and left out  
the instruction she intended to convey.

"Well, Esther coaxed her sister into  
the fun," as she called it, and they,  
with two colored children, rolled the  
hoghead round back of the haystack,  
and when fairly out of sight of the  
house, they started it for the long hill,  
and after much toil they got it to the  
top. Pete was a bright little fellow,  
with hair like the wool on a black  
sheep, and eyes that twinkled like wet  
beads; and when Esther proposed  
that he get into the hoghead, and have  
the first ride down the hill, he positive-  
ly declined; but after much scolding  
and coaxing, he at last curled himself  
into a ball, and rolled himself into  
the hoghead, and the children started him  
on his voyage of discovery, they all  
chasing after their victim as fast as  
their little feet could carry them; but  
Pete reached the haystack long before they  
did, and when they came panting  
up to him he stood silently rubbing his  
head.

"Was it nice?" said Esther, anxious  
to know the result of his experience."

"Mighty nice, little mistis; nuffin  
like dat ar. Jes' you try it now."

"Let Sally try it next," said Esther,  
uncommonly generous.

"No, she can wait," said Pete.

"We uns can put some of dis yere  
hay in and make de kerridge soft like,"  
and at last Esther consented to take a  
New Year's ride.

So they put the hay in, and they all,  
white and colored, rolled the hoghead  
up the hill.

Esther curled herself into the hay,  
and Pete started the hoghead, and they  
all followed as before, to assist her  
ladyship from her stylish coach. When  
the hoghead struck the stack, they  
wondered that Esther did not come  
forth, but their surprise turned to ter-  
ror, when they looked in and saw her  
face as white as a sheet and her



The Christian World.

MISSIONARY DEPARTMENT.

REV. R. W. ALLEN, EDITOR.

"All the earth shall be filled with the glory of the Lord."—NUM. xiv. 21.

**MANUEL AGUAS.**—This distinguished minister and missionary in Mexico, fell asleep in Jesus, October 18, 1872, in the city of Mexico. His conversion from Romanism was remarkable—"much," says Dr. Riley, "what the conversion of Saul of old was to the early Christian Church. The victories which, by God's blessing, he was enabled to gain in behalf of the pure Gospel, have greatly opened up Central Mexico for an extensive Gospel work." The Christian World says, "his death at this critical moment in the history of Mexico, is one of those mysterious events which we cannot undertake to fathom or explain. Few missionaries could less easily be spared. His was a brief race, but a brilliant and blessed one. No one who saw him, when eighteen months ago he entered the pulpit of the Mexican Protestant Church for the first time, in the full vigor of manhood, could have apprehended so speedily a termination of his course. But he accomplished much for the cause he had so deeply at heart; and if the eloquent voice which fascinated thousands in the cathedral, and afterwards was raised with distinctness and success for Christ in the Church of San Francisco, is now mute in death, yet will its echoes long continue to exert a powerful influence upon the thousands who once listened with rapture to his thrilling appeals." His death was very brilliant and triumphant. The English Methodist correspondent of *The Christian World*, from whose interesting letters we have previously drawn so largely, says, "Our brother's death was peaceful in the extreme. Without one struggle he breathed his last, just like a child going to sleep, and his soul fled to his Saviour whom he so much loved. His constant theme whilst in his senses was Jesus, and his infinite love to sinners. At times he recognized those around him, up to within twenty-four hours of his death. In one of these moments I asked him if he now loved his Saviour? His answer was—'Much, very much.' In another his wife said to him, 'Manuelito, I do not want you to die.' His reply then was made with great difficulty: 'Whatever Jesus may wish! I am a soldier of Jesus, and am content to do his will, whether it be to die, or to live and work for Him.' At another time, I asked him, if he remembered the precious blood of Jesus? He opened his eyes and said, 'The most precious blood of Jesus.'"

Referring to the great loss the Mexican mission has experienced in the death of Manuel Aguas, the same correspondent says,—"The Lord will protect his work, and in Him we confide and look for help. Canal, Emilio, Segovia, and our other true brethren are doing all that is possible, and by God's help will carry on the work."

**REV. DR. L. S. JACOBY.**—We had the pleasure of meeting the venerable minister of Christ at the late missionary meeting at New York, who, though advanced in years, is still active in the missionary work. He has returned with a view of making his adopted country his future home. At the Missionary Love-feast, held in the Seventh Avenue Methodist Episcopal Church, he spoke of his conversion, and of what the Lord had done for his countrymen. He was converted in Cincinnati, through missionary labor. Within a few years he had seen wonderful things done for his people. There were but fifty German Methodists in this country thirty-three years ago, now there are forty thousand, besides a large Conference in Germany. The converted Germans in this country would write to their friends at home, and tell them what great things the Lord had done for them. Soon, letters came from Germany calling for missionaries. The missionary authorities said, "Who shall we send?" Brother Jacoby was selected as the man to superintend the work. He hesitated—at length, yielded and went, and though the work was beset with great difficulties, he had seen great things accomplished there—wonderful triumphs for Christ. The Conference there with fifty-four traveling and twenty-eight local preachers, and its nearly 8,000 members, is doing a glorious work in that country and Switzerland. The conversion, and other incidents which he related as coming to his notice while in Germany, were thrilling indeed. May this veteran missionary long be spared to bless the Church.

**AUSTRIAN EMPIRE.**—The Rev. H. A. Schaffner, formerly of the Western Turkey mission, left this country in May last to seek a field of missionary labor in the Austrian Empire. He has explored six out of the nineteen provinces of that Empire, namely, Hungary, Upper and Lower Austria, Styria, Bohemia, and Moravia. In all these he sought earnestly for information respecting missionary work, and found much encouragement. In Hungary there is great freedom of religious opinions; in Styria, Upper and Lower Austria, Bohemia, and Moravia, he found much intelligence among the laboring classes. He also found a state of things more favorable to success among the Roman Catholic population than was anticipated. In Bohemia alone, some five hundred Romanists have become Protestants annually, for several years past. Mr. Schaffner recommends the establishment of two missions—one for Bohemia and Moravia, the other for Upper and Lower Austria and Styria. The Prudential Committee of

the American Board have requested him to establish the missions as recommended; and three other missionaries, Rev. Messrs. Adams, Clark, and Alexander, with their wives, have already sailed to join him in the new and important enterprise. We are glad to learn that the American Board is moving in the establishment of new missions. Success to this noble and powerful missionary organization.

**CHINA.**—The Corresponding Secretaries of our Missionary Society have received a private letter, dated Peking, China, which gives some interesting facts respecting the work there. The letter says, "Our prospects were never so bright. There is the single drawback occasioned by that persistent official opposition to our occupation of our chapel in the 'Chinese city'; but even there we work increasingly—disseminating of Christian literature, and preaching daily to civil and interested audiences. Brothers Lowry and Davis design starting on a 'country trip' tomorrow. They go as Methodist itinerants, on horseback, with saddle-bags, and a supply of religious books and tracts."

The "Woman's Weekly Meeting," held by ladies sent out by the "Woman's Foreign Missionary Society," has "thus far been attended by the natives beyond their previous anticipation." The Boy's Day-school promises excellent results. "Our Sabbath services," the writer, Rev. L. W. Pichee adds, "are attended to the overflowing of our temporary accommodations in our compound. We look anxiously for the appropriation that shall enable us to accommodate all who come to hear the Word. We wish the prayerful assistance of the Church, and reinforcements."

**THE HEATHEN WOMAN'S FRIEND** for December, is full of interest, and ought to be read by every member of the Church. Circulate it as widely as possible.

**MISSIONARY ADVOCATE.**—Look out for the January number of this monthly. After ordering the gratuitous papers, one to every seven members, subscribe for enough to make the whole number at least fifty; and some churches ought to circulate from one to two hundred copies of that excellent paper. Give the people light on the missionary cause, and they will give their money.

**WEEK OF PRAYER.**—Let all the churches get ready for the "Week of Prayer," which commences January 5. See programme, as published in the HERALD. Sermons: subjects for January 5, "The foundation, security, and universal extension of the Christian Church;" for January 12, "Let the whole earth be filled with His glory." "Amen and amen."

THE MISSIONARY MEETING IN INDIANAPOLIS.

A meeting of the Methodist Episcopal churches of the city in the interests of the foreign missionary work, was held at Meridian Street Methodist Episcopal Church last week, over which Judge R. N. Lamb presided. The attendance was quite large. The special object of the meeting was to listen to addresses by Dr. T. M. Eddy, one of the Secretaries of the Missionary Society, and Dr. William Butler, recently appointed Superintendent of the Methodist Mission in Mexico.

Dr. Eddy, in his address, gave a general review of the missionary work abroad, and of the action had by the Missionary Committee at its recent meeting in New York, at which the appropriations and assessments were considerably increased.

Dr. Butler followed in an exposition of the condition of the missionary field in Mexico. To place it more clearly before his audience he gave a graphic sketch of attempts to plant a Catholic empire in Mexico and its failure, tracing in all the history of that disastrous failure the hand of God, leading the way to the opening up of that land to the missionaries of the Evangelical Church, and closing with a glowing description of this new field for the endeavors of the evangelist.

At the conclusion of Dr. Butler's address, Col. John W. Ray offered the following resolutions, which were adopted:

Resolved 1. That, as representatives of the various Methodist Episcopal Churches in the city of Indianapolis, we heartily approve the action of the General Missionary Committee of the Church in the advanced position they have taken in the establishment of new missions, thus making good the declaration of Wesley that "the world is our parish," and in calling upon the Church for a larger amount of money than she has ever contributed for missions in any one year.

2. That we rejoice that Methodism proposes to carry the pure Gospel into the Roman Catholic strongholds of Italy and Mexico—linking to the cross the open Bible.

3. That we will spare no effort to meet our proportion of the increased drafts made upon us by the enlarged missionary appropriations.

4. That we heartily welcome our friend and former fellow-laborer, Dr. T. M. Eddy, to his Hoosier home, and also Dr. William Butler, recently appointed Superintendent of the Mexican Missions, and pray that God's choicest blessings may attend them in their special fields of labor.

The doxology was then sung, and the meeting was dismissed with the benediction.

PROVIDENCE CONFERENCE SEMINARY.

EAST GREENWICH, R. I.

A circular has been issued to the preachers of the Conference by the Principal, informing them of its condition and danger. In consequence of a debt of some \$20,000 resting upon it,

and the loss it has sustained by the late sickness in the school, and thereby its suspension for a time, the trustees find it to be a burden too heavy for them to bear much longer; and some of them are seriously contemplating giving it up, unless some means shall be devised for its relief.

It is proposed that the Principal shall devote most of the time till Conference in raising the amount of its indebtedness, and thus place it upon a safe and permanent foundation. He appeals to the ministry to assist him, by securing from each member an average donation of one dollar each, which will remove the burden of debt, and enable it to go on without embarrassment. Shall it be done, and done at once? or shall it be closed up and sold for its debts? If this is not done before the Conference meets in March, the trustees will be compelled to give it up to the mortgagees, and it will pass out of our hands, for less than one fourth of its value.

Can we as a Conference afford to make this sacrifice? can we do without it? Thirty years ago, the building and grounds of Kent Academy were purchased of the stockholders for \$2,300. By new buildings, land, furnishings, apparatus and various improvements, its present property is estimated at \$80,000; this has been acquired by the labor and sacrifices of thirty years. It has not run in debt for its current expenses; but for buildings, land, and necessary repairs. It has never had a dollar of endowment, and has always had a debt upon it. Besides paying its current expenses, it has paid thousands of dollars for interest upon its indebtedness. Relieve it of this debt, and with its present accommodations, it will sustain itself for years to come.

Some will ask, is it needed? are not educational advantages sufficient without it? It may not be needed in the same sense it was when our Conference was first organized; for, at that time education in Rhode Island was at a low ebb. Schools and school-houses were then the exception, not the rule, especially out of Providence. Since then there has been a great improvement, and no doubt the seminary has done much in bringing about the change. The need, however, still exists, to give education to those who are too advanced in years for the common school, and those also who wake up to a desire for an education too late to enter our high schools, and go through a slow process of four or five years' study. Others want a few terms for select studies, in order to enter into business. Others wish to prepare for college, and there are many who wish to send their children from home, where they will be surrounded with a good moral influence. There are enough within our territory of these classes, to keep the Seminary more than full the year round.

"Does it pay," another inquires (in the true Yankee spirit), "for the Conference to sustain such a school at such expense?" We answer, first, every scholar gets an equivalent, and more, for every dollar paid out. Not more than one fourth of the value of the property has been contributed by the Church as a gratuity; and it has done more for the Church and the cause of Christ directly in the conversion of souls than any Church in the Conference. Conversions among the students for thirty years have averaged fifty a year; seldom has a term passed without a revival influence, and conversions having taken place, and among a class of the first importance. Many of these have become ministers, or ministers' wives; and the whole Church is reaping the benefits. Her students and graduates are in almost every State in the Union, who have risen to influence and wealth; and will thus stand coolly by and see their "Alma Mater" sold under the hammer for the paltry sum of \$20,000? There is wealth in the laity of the Church to pay off all its indebtedness, and richly endow it, so as to give free tuition to every student who comes there without curtailing a single luxury, much less a single comfort of life. We had better lose half a dozen churches from the Conference, than suffer the Seminary to go down. Our reputation as a Conference is something, and the Seminary is too valuable to be sacrificed; it stands abreast with any other in the country for beauty of situation, healthy climate, literary appliances, judicious management, efficient instruction, and good moral influence. The Ministry have been its friends, though they have derived no special privileges from it. Half of the Board of Trustees are laymen who have nobly sustained it, both by their voluntary service and their liberal contributions. It is not wise to press a free house too hard; and as the burden has become intolerable, let the rest of the Church come to the relief, and each take a part. It is not a time to discuss the whys and wherefores, but for action. Seize the present moment; subscribe and pay your dollar, and those who can, contribute for those who cannot, and let this matter be settled up at once, and all doubt of its permanence and prosperity be ended forever.

A TRUSTEE.

BOSTON UNIVERSITY.

BY PROF. D. M. BRUMAGIN.

In the HERALD of the 19th inst., Messrs. Clafin, Perry, and Sleeper, publish a statement of the condition and wants of the Boston University, and its loss by the recent fire. They appeal for help "to all who appreciate the highest education," as there will be a "deficit the present year, aside from all permanent losses, of not less than \$15,000." And, "to meet immediate and vital necessities," in "addition to

present resources," they will need an "average of not less than \$50,000 a year, for the ten years extending from January last to January 1882."

New England Methodism has two institutions, to aid young people to obtain the "highest education;" one, the "Old Wesleyan," which, after a hard struggle of about forty years, is permanently established, and its worthy band of Alumni and friends will cherish and sustain it; the other, the Boston University, a young Hercules, in its cradle struggling with the fiery serpents, which must have immediately \$15,000, and ought to have \$50,000. And how is it to be raised? An appeal through the press may touch a few, and bring some aid, but not enough.

The following has occurred to me as practicable, and I venture to suggest it: The six Conferences in New England, last year reported (I have not at hand the returns for this year) the following numbers of members: Providence, 19,100; New England, 27,175; Vermont, 11,663; New Hampshire, 13,679; Maine, 12,954; East Maine, 10,989; a total of 95,560; and the increase since, will bring the number up to a round 100,000. Now, if these give an average of fifty cents each, the needed \$50,000 will be raised; or, supposing that these churches have "adherents" equal to the number of members, then the 200,000, by giving twenty-five cents each, will make up the \$50,000.

If the Trustees of the University, seconded by the Boston Preachers' Meeting, should send out a rousing circular to this effect, to every Presiding Elder, and Pastor, and Quarterly Conference, throughout these six Conferences, it could not fail to bring the needed relief.

This is a very good time to inaugurate the project. The last Thursday of January has been set apart by our General Conference, as a "Day of Prayer for our Colleges and Higher Schools of Learning." Let that day be appropriately observed, and on the following Sabbath, after public notice of the fact, let every one of the nine hundred ministers of these Conferences preach on the subject of Education, and make stirring appeals to the people, and call upon them to contribute as "God hath prospered them."

Let no one say, we cannot do this; our seminaries are in debt and we need the money for ourselves; Boston must help herself; for which of these Conferences has not already received aid for churches or school, from generous and sympathizing Boston? And is not Boston University to be the common and crowning glory of all New England Methodism?

Let the principals of the several seminaries earnestly and unselfishly help; let the Presiding Elders vigorously push on the work; let all the ministers stir up their Church members, and "let all the people say amen" to the call, and surely the work will be done.

CLIFTON, N. Y., Dec. 24, 1872.

The Farm and Garden.

**EVENING WORK.**—We do not believe in "all work and no play." We believe in working with a will when we do work, and then resting. We work that we may rest, and rest that we may work. We can often rest ourselves more by changing the character of our employment than by absolute idleness. A farmer with the right kind of head and heart cannot sit down at night with much comfort if he knows his horses are covered with mud and sweat in the barn, or if he knows there is no kindling-wood to start the fire in the morning, or that there is a pane out of one of the windows in the cellar. The sun sets at half-past four, and we seldom go to bed before half-past nine. How shall we use these five hours to the best advantage? What the discovery of gas was to the cities, the discovery of petroleum is to the country. Our farm-houses are now as well lighted, or might be, as those of the city. The dim horn-lanterns of our early days, by the aid of which we groped about the barns and stables to feed the cows and clean and bed the horses, and the tallow-dips by which we have studied before the brilliant light of our kerosene lamps. There is no longer any excuse for sitting hour after hour by the kitchen stove. If there is work that needs doing in the barn, get things ready during the day, and do it in the evening. Nearly every farmer is behind-hand with his work. It has to be done some time, and will be done. We are not now urging farmers to work harder than they do. All that we mean is that they had better work evenings for a week or two than let things drag along all winter. It will make a vast difference how you spend your evenings. Give yourself no rest until you have caught up with your work and got things straight. It is a shame to a man to let the windows of his house shake in the casements. Many a farm-house is cold and uncomfortable all winter for want of a little attention to the doors and windows. Make everything snug and tight, and then ventilate. You should have control of the air, and not let it control you.—*Agriculturist.*

Farmers are making small profits. There is no doubt about that. But it is useless to complain. It seems hard for a farmer in Illinois to be obliged to pay 45 cents for sending a bushel of corn to New York, and then sell it for 65 cents. But there is no law to compel him to send it. He had better convert it into pork, or beef, or mutton, or wool, or cheese. It would be better for him, and better for our poor farmers at the East who have come to sell, and who

cannot get as much for our corn as it costs us to raise it, owing to the market being flooded with Western corn. Our policy at the East should be to buy all the corn we can use to advantage, while the policy of the Western farmer should be to sell as little as possible.

The one central fact that deserves the thoughtful consideration of farmers everywhere is the advance of wages throughout the world. It means an enormous increase in the consumption of cheese, butter, beef, mutton, and pork. The first effect of this increased demand for meat will be felt here in the cheese and pork market, because cheese and pork can be shipped to any part of the world. But it will also cause an increased demand for beef and mutton. Our aim must be to produce the best quality of meat, and then it seems to me there will be no limit to the demand. We must introduce better breeds, and feed more liberally.

**TEMPERATURE IN BUTTER-MAKING.**—In midsummer the temperature of cream will often be far in the seventies, and sometimes get into eighties. If it gets into the eighties, the butter will be rancid, more or less, according to the amount of heat, and the length of time exposed. But the main result of an elevated temperature is the difficulty in bringing the butter. There will be a frothy mass, and it will often continue so for hours; the butter is a soft, white, greasy affair. It is the heat that does this. Often a dash of cold water will make the butter come.

Sometimes, however, when the dash is large, and the water cold, there is no improvement; the cream is then too cold. But get to the temperature of about sixty degrees, and there will be no difficulty. The best way is to keep your milk at the same temperature after the animal heat has been abstracted, and the butter will be pure, sweet, and solid, provided always that no impurities, or bad odors have had access to it, and the milk comes sweet and pure from the cow. The temperature is the all-important point, summer and winter.

Those who have their milk near the stove in a warm room, are sure to get bad butter. The temperature getting above eighty degrees, as it will in such a case, decomposition will set in, and there will be a rancid taste. There will, also, in almost all cases, be the flavor of smoke, and always an undesirable bad taste besides those mentioned. This comes from the breath of the inmates of the room, the air of which is fouled in this way. At other times there is the onion taste. All these joined together, and we have winter butter.

Buy a thermometer; buy it as soon as you can get it if you have milk, and keep it in your milk-room at the figure of sixty, or a few degrees from it. Then your cream the year round will be fit to churn without changing the temperature. In summer, appliances will have to be used to keep down the mercury, or a cool room secured, and a good cellar properly kept; windows open when cool, and shut when warm, will answer the purpose. We must abide by the temperature, or suffer loss.

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## HERALD CALENDAR.

Boston District Sunday-school Convention, at Rockbottom, Jan. 15.  
 White Mountain Ministerial Association, at Bethlehem, Jan. 18-17.  
 Keosauqua Ministerial Association, at Senapee, N. H., Jan. 20.  
 New Bedford District Preachers' Meeting, at Pleasant Street, New Bedford, Feb. 3-4.  
 Fall River District Conference, at the First Church, Fall River, Feb. 17.

ZION'S  
HERALD.

THURSDAY, JAN. 2, 1873.

## ZION'S HERALD.

Our paper speaks for itself. With the opening of the new year, it reaches and passes a fresh era in its own existence. It has now come to that maturity of years when changes are usually somewhat irksome, and the "grass-hopper is a burden." But our paper, we trust, only shows its age by its ripeness and richness. Its "eye," we hope, "has not become dim, nor its natural force abated." Its changes have always been the necessary incidents of progress. It has been forced from time to time to cast off its old shell, and enter a new and larger one. Just on the eve of celebrating its golden anniversary, it finds it to be impossible to crowd its hearty and still growing proportions into the limited outlines which have hitherto sufficed. Fifty years ago the matter contained in the first issue of the paper would hardly fill one fourth of the present sheet; and while meeting all the requisitions of that early period in the history of the Church whose organ it was, and comparing favorably with the few religious newspapers of that day just starting into existence themselves, it would now be looked upon as a very poor representative of either the intellectual and spiritual wants of its readers, or of the ability of the denomination in whose interests it is published.

But who can readily estimate the influence of this sheet, during the last half-century, upon New England Methodism, and even upon the whole connection, directly or indirectly? What a school of discipline it has been, in which admirable and forcible writers have been developed. What a power it proved in the first quarter of a century, in the public defense of our doctrinal views. What marvelous changes have been wrought in the sentiments of the members of the Calvinistic churches towards both the denomination and its interpretation of the "doctrines of grace," since Fisk opened his controversy, and the fathers of the New England Methodist Church caught upon their Arminian shields the "five points" of Calvinism, and turned back the attack with an earnest declaration of a universal redemption and an impartial offer of grace to every sinner willing to embrace it, and able to do so through the free gift of the Holy Spirit. The early HERALDS were "doctrinal tracts." The gradual and almost imperceptible change, except as eras are observed, in the character and quality of the paper mark the change in the public apprehension of the "people called Methodists," and of the religious views they were promulgating. It would be a singular anachronism to republish some of the most stirring papers of those days at the present time. The reader would feel as a congregation sometimes is made to, in these days, when a venerable minister fights over again, in his discourse, the battle of the free-will. It would be simply a fight with wind-mills. Imaginary foes must be conjured up from their long slumber in the past, to receive afresh the thrusts that years ago sent them to unmaned graves. The paper, sustained by the strongest minds, and embodying their best-considered expositions of truth, made an impression upon the thought of the period, that single and impassioned discourses, from earnest but not always cultivated men, could not effect.

The HERALD assumed at once so important a position, as an efficient instrumentality in the work undertaken by the Church, that the necessity of other periodicals became apparent. Hence sprang the whole family of *Advocates*, and the multifarious periodicals that now bear the imprint of the Church, or find their chief patronage within its bounds. The HERALD may well look around, with natural and matronly pride, upon the large and fair progeny that has sprung from her bosom.

The paper has united and given form and force to the enterprises of the Church in New England. It is this combination in purpose and plans that has secured, under God's blessing, the remarkable progress in all material interests throughout the States in which it has chiefly circulated. It has been a thorn in the flesh to those who have clung to old errors, after the light of new truth has broken in. It has always blown the bugle peals for a forward march, however small the following, when the voice of Providence has been heard commanding an advance. Venerable conservatives, nervous men who have dreaded disturbance of the Church's peace, even when that peace became insensibility to sin, have been constantly fretted by the HERALD. It was anti-slavery, when to be such was neither popular in the Methodist Church as a whole, nor in the community; and it has pressed with consistent pertinacity the reform against the social habits of the day, sometimes so earnestly as to run over even those that had been considered leaders in these moral enterprises.

The HERALD "still lives." One old

friend thinks its "teeth are drawn!" When there is nothing to bite, why stand with one's mouth wide open?

At the present moment there is a condition of armed peace throughout Europe, but many are marveling at the folly of expending millions of money, and destroying the producing power of hundreds of thousands of men, simply to keep up this condition of armed expectation against a possible contingency. Better devote the money to the relief and higher education of the oppressed peoples, than to train them to shoot each other. The hour for this perhaps has not yet struck upon the clock of Providence; but its fingers are moving towards this period. If we can live in good fellowship with our neighbors, and unite upon any common grounds in the work of human advancement, or develop our own views and capabilities without expending our energies in futile personal encounters, the results may be as grateful, even if life loses some of its excitement.

The millennium, however, is apparently a good way yet from our generation. Men do not see eye to eye. The great adversary of God and man evidently does not yet despair of success in winning the world to himself. Sharp encounters with him in the form of his disciples, are still unavoidable. A faint and apologetic voice will not be likely to frighten him, or to subdue his followers. Human appetite and lust are seeking ever to gratify themselves under the cover of social opinions, based upon other foundations than the Word of God. If the HERALD does not show "its teeth" towards these fatal vices, however sustained by a false public sentiment, it will not certainly fail to declare the whole counsel of God, as it may apprehend it in reference to them, in terms so distinct and simple that he who runs may read.

We hope while preserving the ancient reputation of the paper in its latest major points, to add to its interest and value as a family newspaper. We are arranging full departments of religious and miscellaneous news. We shall not forget how considerable a portion of our readers take no other paper, and shall hope every week to present a fair summary of the principal events occurring around us. These events now are flashed to us daily from all parts of the earth, so that the newspaper becomes a sensitive brain, upon which, whatever happens on the globe makes its immediate record upon its pages. The religious, the family, and the children's columns we trust to keep, not simply fully, but richly supplied.

We ask assistance from correspondents. We have great piles of manuscripts; but we ask fresh thoughts, and a great indulgence towards the editors in selecting from them. We ask also a wide field of usefulness. Give us as large an audience as possible, and hold us to a strict and severe test of diligence and ability. The paper must be worthy of the hearty support of all New England Methodists, if the experiment has to be tried with a score of editors, before finding the men born to the position. We shall have an intelligent and loyal Church, if they read freely the issues of our press. The paper ought to be, and will be one of the strongest and most successful assistants of the ministry in every form of their evangelic work.

Celebrate its jubilee by doubling its subscription list. Commence with the new issue. We ask for one more generous effort in its behalf.

## HELP YOUR MINISTER.

Moses was a mighty man of God, and yet how much he needed the help of others. Aaron and Hur could do for him what he could not do for himself. From the days of Moses down to the present hour there has never been a prophet or preacher that might not be helped by human prayers and sympathies. Every genuine and devoted minister feels the need of these things, and his heart yearns for them. He knows that he is not to expect them from the world. The world will love its own. The world hated Jesus, and the disciple is not above his Lord and Master. The love of the world may be purchased by a weak compliance with its demands. Its ill will and wrath, more or less, will be evoked by a faithful, Christlike presentation of divine truth. The good minister of Jesus does not count on overmuch popularity with scoffers and the ungodly. This being so, he needs and deserves all the more the affectionate support of the people of God. Many a man of medium capacity has been able to render great service to the cause of pure religion, for the reason that devoted men and women have held him up in their arms of faith and love. Sometimes a man of rare ability, piety and eloquence has been shorn of his strength, and his usefulness hindered, because an unbridled tongue has voiced some unfounded suspicion, or exaggerated baseless, flying rumor about the preacher, or his wife, or family. Graceless gossip is the curse of more than one society of believers, and has rendered nugatory all the prayers and pleadings of the faithful servant of God. Hold on to that tongue, and let it never utter an unkind criticism of your preacher before any mortal. If he needs reproof or exhortation, go to him and tell him kindly what you think, and what you would have different. Hold on to that tongue; that fault-finding about some little insignificant thing, to which your child is listening, may turn that child away from the ministrations of the sanctuary and your own thoughtlessness may send a soul near and dear to you to perdition. Hold on to that tongue!

It's only a word or two you have spoken as you are walking down the aisle as you pass from church; the sermon has not pleased you, or the manner of its delivery has made you nervous, perhaps, and you give expression to your ill feeling, and some unconverted person who overhears you, finds the conviction that came to him while listening to the very same sermon, has been completely dissipated, and he goes his way and dies and is lost, when if you had prayed in silence instead of speaking out, you might have saved a soul from death, and hid a multitude of sins.

Help your minister! God help you to help him. He needs your help, and the help of every other member of the Church. Yes, help him in your prayers. Eternity will alone disclose to you how grateful he will be to know that you pray for him. Pray God to assist him in his study, and in his preaching, and in his pastoral work, and in all his duties. Don't forget his family. They have their cares and burdens; they with him are pilgrims and sojourners; they are with you for a little, and then are gone. Love them, and show them a little kindness for the sake of their and your Master, who, too, had no home of his own.

But do more than pray for your minister! Speak well of him in the community. Remark upon his good qualities, and upon the good things in his sermons; speak kindly of him to the unconverted, it will draw them to the sanctuary, and help fill up the empty pews; it will greatly assist him in leading the unsaved to Jesus; it will enable you to speak a word of invitation to the wandering, and perhaps your manifestation of love for your pastor may lead them to realize that they dwell in the mind and spirit of the blessed Saviour; and thus they may be brought by your words and example into the ways of life and salvation. Help your minister! Do it by all means, for thus you will increase his faith and zeal, his courage, and above all his usefulness, while at the same time you will add to your own spiritual prosperity and comfort. It is only a little you have to do, but Christ will notice it; and just as surely as the cup of cold water given in the name of a disciple shall not fail to receive the Divine recognition and reward, so sure you will not fail in this greater service to receive a proportionate recompense.

## EUROPEAN NOTES.

That incomprehensible enigma known as the Schleswig-Holstein question, is again to be precipitated into the arena of European politics. This time it takes the simple shape of demand on the part of the Danes, that the Prussians shall fulfill the treaty of Prague, made 1866, and release certain portions of Northern Schleswig wherein there are many Danes. But in these regions there are also many Germans, who protest earnestly against being delivered up to the tender mercies of the Danes, between whom, and the Germans, there is the bitterest hatred and antagonism. The Prussians say that the treaty of Prague was made with Austria, and not with Denmark, and that Austria then insisted on the clause referring to Denmark to satisfy the French, and not because she then cared, or now cares a copper about the Danes. Prussia has since that time conquered France, in a war in which Denmark was ready to help France the moment it was clear that her services would be of any use, and by this hostile action on the part of both France and Denmark, Prussia insists that these powers have forfeited the little moral claim they had on Prussia to fill this treaty; and, therefore, in this altered state of affairs Prussia considers it her duty to protect the Germans in Northern Schleswig, and not give them up against their consent to their natural enemies. This seems to be the state of the case in a nut-shell.

Everybody is, or ought to be, familiar with the name of the great Kaulbach, of Munich, the most celebrated cartoon-artist now living. He has spent many years in adorning the walls of the art-palaces of Munich with noble pictures, which have made his name a household word among the Germans. He occasionally steps out of the arena of classic art, and indulges his pencil in bits at the follies or political intrigues of the day. His last effort of this kind, was the "Modern Dance of Death," whose intent was to scourge the papacy, and the ultra-montane clergy. A capital artistic satire recently appeared of this, his last work, which was so well executed that its author, and many others thought they had attained their end, and succeeded in annoying Kaulbach. But it seems that the Master saw the ingenious satire, and admired it, as if it had no reference to him; its artistic skill gratified him. And Kaulbach had done this sort of thing before. Some years ago he was caricatured by some of his pupils, as was a brother professor. The latter went to him as one of the directors of the Academy, and demanded the punishment of the audacious culprit. Kaulbach went to the studies of the pupil, examined the caricatures closely, and then with a gentle smile, said, "excellent, very good, capital!" and thus punished his disrespectful disciple.

The famous battles of the recent war between the French and the Germans, have given to the latter a magnificent opportunity to call out the talent of their best artists in delineating them, and the galleries of Europe are already being enriched with many noble master-pieces illustrating events of

the great war. Of these, the scenes of Woerth and Gravelotte, by Kaiser, have called forth the warmest encomiums of the skillful and the novices. These battle-pieces are peculiarly well adapted to chromo-printing, since their contrasts need to be very strong, before such scenes the spectator regards rather the total impression, than the delicate specialty of fine tinting, or insensible shading, he is rather in the presence of two great nations in conflict for an idea, than before a work which he would examine with a very critical eye. The famous chromo-house of Gerold, of Berlin, is now engaged in the reproduction of some of these works of art, which are said to be most artistically executed, and which have greatly contributed towards removing the prejudice still existing among many as to this branch of art. The artists themselves extol them as being perfect besides which they are said to possess historical accuracy of event, and a rare success in portraiture of prominent personages, such as the emperor, Bismarck, Moltke, etc. We would call the attention of our importers to these gems, which are also reasonable in price.

The season of Almanacs has called the attention of critics to the famous "Sulzbacher Almanac for Catholic Christians," published in Bavaria, under the auspices of the ultra-montane Catholics. One of the curiosities of this famous publication is the section, giving advice to good "Catholic Christians," when attacked by any of the evils which flesh is heir to. There is a regular list of saints for special ills: those who are troubled with diseased eyes are to pray to Saints Otilia, Clara, and Magdalena. But if the eyelids are affected so that they are painful, the sufferer will do well to apply to Saint Lucia. Saint Roman is the patron of those possessed with devils, and Saint Louis, once King of France, now lends himself to the quite unroyal occupation of relieving those who are suffering from the effects of sour beer. St. Phocas, of Antioch, is the protector against the bites of venomous beasts, Saint Martin, of Tours, against the small-pox, and Saint Agatha, against diseases of the chest. A great many saints are recommended for epilepsy, while Saint Loyola, the founder of the Order of Jesuits, takes difficult births in charge. Saint John, the Evangelist, looks after the gouty ones, etc. Then there is a section devoted to women in want of husbands, and men in want of wives, and so on even to a recommendation to appeal to Saint Anthony, if in want of a dancer at a ball. Some things are beneath criticism; we submit that these are above it in sublime impudence.

## IN MEMORIAM.

The Methodist Episcopal Church in Newton has met with a serious loss in the death of one of its most faithful members, Mr. E. M. Mosher. He may be properly said to be the father of this Church. To his exertions and self-sacrificing contributions, more than the efforts of any other person, it owes its existence and present efficiency. Converted ten years since, when the editor of the HERALD was stationed in Watertown, he at once espoused with more than human affection the cause of his Saviour. Residing in Newton, he was alive to the importance of a Methodist Church in that beautiful village; and after persevering efforts, he succeeded in planting the seed which has already grown into a robust tree.

He was a man of ordinary address, a diligent and laborious mechanic; he had enjoyed but limited opportunities for mental culture, yet, probably not a Christian layman in the Church, or village, had such a moral influence as he exercised. Men of all stations in life, of every denomination, not excepting the Roman Catholics, paid voluntary tribute to his sterling worth, and expressed the sincerest regrets when his last sickness and death were announced. No man in the town was so ready to offer personal aid to others in hours of trouble. He was constantly visiting the poor, watching with the sick, looking up wanderers from the Church, and seeking to save those that had become the victims of their appetites. Scores of men in the town will always gratefully remember him as the chief human instrument in their salvation.

Without cant, or affectation, he spoke freely and honestly to all classes of persons, in reference to their religious well-being, while his own, even, earnest, gentle life of good deeds, and humble faith, offered the most convincing evidence of the value and power of the religion he loved and professed. His light shone brighter and brighter unto the perfect day. His death was painful and protracted; but, having arranged his earthly business, he submitted himself in trustful prayer to the final severe discipline, which the Master, loving him, permitted him to experience. It is all past now, and he is with his Lord. He has received the welcome, and heard the "Well-done." Would that his mantle of charity and faithful service might fall upon the membership of the Church, that so sensibly feels and laments his departure.

## EDITORIAL PARAGRAPHS.

We open our Editorial Notes, in the new form of the HERALD, with a hearty *Happy New Year* to all our readers. We shall not crowd out the valued communications which are pressing upon us for an early insertion, with any formal reflections upon the year that has just closed up its record, or with an effort to read the horoscope of the year upon which we have entered.

The pulpit is the appropriate place for the former, and God's providence holds unrevealed in its bosom the latter. The last year, while unmarked by great national events, has been crowded with striking casualties in various parts of the earth, and death has been particularly busy among the noted names in every circle of human life. We were particularly struck with this while reading an article in a morning paper giving the necrology of the year. It required a long column to embrace the simple recapitulation of those enjoying a world-wide reputation or an exalted social position, who have left the activities of this world for the solemnities of the unseen state, during the last twelve months. Station, or the want of it, offers no immunity from dying. Death is appointed to all. It is certainly a grave moment when we step out upon a new, limited period of life. What may a year bring forth to any one of us? A holy life, a loving trust in God, an earnest service in our appointed portion of the Master's vineyard, and then, life or death will be welcomed and enjoyed by us. In a new and undivided consecration to Christ for the coming year, we once more wish all our patrons *A Happy New Year*.

Several of our exchanges are thoughtfully suggesting to laymen who desire in some useful way to express their respect for their ministers, to remember what a welcome will meet a handsome donation of valuable books. There is no gift kind-hearted hearers can bestow upon their preachers, from which they themselves can derive more profit. They may not publicly receive thanks, and certainly would not desire them, but the pulpit ministrations which are proffered for their instruction and comfort will be found to be greatly enriched by such a gratuity.

The *Christian Advocate* goes farther, and makes some admirable criticisms upon the unwisdom of many ministers in the purchase of books. They are bought without plan; many are purchased because they are sold cheap, or simply because they are curious works, and more or less of temporary interest. The burden of removal renders it of vital importance to our ministry to gather only what is really valuable, and to have a good outline prepared in advance, of the various lines of thought and study, to be gradually filled up, so that no money be squandered, and no lumber be accumulated. But the point of the note is, make the "Domestic" a present of books!

Next Sunday, the 5th, the union service of prayer throughout Christendom commences. It is a sublime idea if realized to any considerable extent—the different Christian families, numbering many millions, in prayer at the same hours for common and great spiritual interests. We have heretofore given the topics in full,—on Sunday, the Christian Church, its foundation, security, and universal spread; Monday, thanks for God's mercies to nations, families, and Churches; Tuesday, prayer for increase in love, activity, and fidelity; Wednesday, prayer for homes, schools, colleges, and for young persons, particularly; Thursday, prayer for all mankind; Friday, prayer for all mankind; Saturday, prayer for Sunday-schools and benevolent societies; Sunday, (12) a service of praise to God. Many would have preferred a simple succession of united prayer services for the descent of the Holy Spirit upon all Christian enterprises. We trust, however, in some form the spirit of this great catholic union in worship will be carried out.

The building of iron churches will receive a serious blow from the fire that so thoroughly destroyed Mr. Talmage's great tabernacle. Although covered with a thin coating of iron, it proved a perfect tinder-box, the space between the sheathing and the wood-work offering an inviting flue everywhere for the passage of the flames. When a brick or stone building burns, its walls usually stand, but in this case everything melted to the ground; the iron sheathing twisting into all sorts of crooked forms and becoming utterly valueless for building purposes. The church and organ cost about \$90,000, and the insurance covers about half this loss. Before any of our building committees sign contracts for iron churches they will do well to re-examine the whole matter in the light of this burning church.

The spirit of caste dies slowly, and with painful struggles. The Young men in the Naval Academy at Annapolis have been turning up their Anglo-Saxon noses in the presence of an Anglo-American cadet, and have submitted him to brutal treatment. Secretary Robeson has shown himself fully equal to the occasion, and has administered to the young gentlemen (?) some wholesome advice, as well as recommended the discharge of the two ringleaders. We are sorry to know that some even of our New England boys uphold the disgraceful conduct of their fellow cadets. The atmosphere of Annapolis is bad. Remove the school to New London! It would have been a comfort to have heard that a considerable body had stood up bravely beside the colored lad and made his treatment their own. The boys say, if the colored cadet becomes an officer on board a government vessel, the men will shoot him, or throw him overboard, rather than obey him. Only one such life would thus be sacrificed! Without the shedding of blood, perhaps, this shocking stain and sin of caste cannot be removed. The Administration only does justice to public sentiment in standing by the col-

ored cadet, even if the school itself has to be wiped out.

It is not always possible to tell who is Mayor, even after election. Mr. Gaston has received and responded to congratulations upon his supposed reelection; but upon a new examination of the ballots, his competitor, Mr. Pierce, is found to be elected by a small plurality. It was a small attempt to follow, in one district, the stuffing operations of the New York ring; but it has ingloriously failed. Mr. Gaston was in no wise responsible for it; but earnestly urged the recounting. The new prospective incumbent of this important office is a gentleman commanding the respect and confidence of the community, and every way capable of conducting the business of the city with economy, wisdom and vigor—qualities which will be called out in the present exigency of public affairs.

Mr. Barzom, of Museum fame, certainly has something of the heroic about him in bearing great losses. For the third time he has been burnt out. His immense establishment on Fourteenth Street, New York, combining menagerie, circus, and theatre, burned last week to the ground. The loss is estimated at \$300,000, and his insurance at only \$90,000. He is himself in New-Orleans, and telegraphs back immediately upon receiving the news of his losses, that he had already sent a dispatch across the Atlantic to his agents in Europe to expend \$500,000 on a new list of animals and curiosities. The destruction of an hundred beasts in the fire was a sad element of the loss. Their cries were terrible to hear. The immense elephant could be seen beating his great head in an agony of fear, and the howls of the lions were fearful. They were only hushed in death. This is certainly the memorable era of fires. The present winter will be distinguished from all others by its lurid flames.

The salesroom of the Methodist Book Concern in New York is quite a narrow affair for so large an institution, although it is arranged with remarkable taste, and has a very inviting aspect, especially during the holidays. But under the whole building is a famous, well-lighted, and particularly cheerful basement. This has been fitted up with extraordinary elegance for a Sunday-school bazaar. Here every modern appliance, of a literary character, for the benefit of this prime institution of the Church is to be found. It is almost worth a visit to New York to see it. Certainly every Methodist visitor to that city should call upon our polite young friend, John Middleton, in his handsome quarters, at the very foundation of the Methodist Book Rooms. Whatever cannot be bought here is not absolutely necessary to the success of an efficient Sunday-school.

An interesting interview occurred a few evenings since, at the residence of the late Hon. Amos B. Merrill. In his will he directed his executor to provide a memorial of his regard for four of his particular friends and associates in business and church relations. Four elegant and valuable gold-headed canes were secured, and a reception was given by Mrs. Merrill. With touching words she presented these memorials of her respected husband, to David Snow, Pliny Nickerson, Alden Spear, and Charles W. Peirce, esqs. Mr. Snow acknowledged the gift in a fitting address, referring to the many and Christian characteristics of their departed friend, and to the impressive lessons of his death.

When Pius IX. invited Protestants to repent of their unbelief, and enter the forgiving arms of the Roman Church, James Kent Stone, D. D., heretofore President of Kenyon and Hobart Colleges, and son of a much respected and beloved Episcopal clergyman of Brookline, accepted the proffer of his holiness, and published a volume entitled "The Invitation Heeded," giving his reasons for accepting Romanism, even in the hour of its blasphemous claim to infallibility. A week since, in the Church of the Paulists in New York, he was ordained as a priest, and will hereafter be known as Father Stone.

Mrs. Rogers is in England, from this country, stirring up the Society of Friends in Sunday-school work.

"Barrel and Bottle Work," is the significant heading to a column of rum's doings, in the shape of fights, murders, etc., in the last number of *The London Alliance News*; and "The Pipe and the Pot," heads another department, showing where the working-men's wages go.

Dr. Daniel Steele addressed the students of Andover Theological Seminary, Dec. 18th, on "The Elements of success in Methodism, which Congregationalism may appreciate."

Brother Leonard Whitney, of Watertown, was in the city early last week, and for some reason or other, the theological students had a splendid Christmas dinner two days later. The "extension-table" business is evidently not to be monopolized by Cambridgeport.

KEY-NOTE FOR LYNN DISTRICT MISSIONARY CONTRIBUTIONS.—at Sabbath evening, at the first rallying meeting of "Group 2," at Wesley Chapel, Salem, a little Church of fifty members, organized last spring as an offshoot from the Lafayette Street Church, the missionary collection was upwards of eighty-five dollars, to be increased to a hundred before Conference, equal to two dollars per member. The next meeting will be held at Marblehead, Jan. 12; speakers, Rev. Messrs. Bridge, Whedon, Gill, Jackson.

The Fiftieth Anniversary of the establishment of ZION'S HERALD will be duly recognized on the evening of the 9th of January, 1873, at Wesleyan Hall. The exercises will commence at 7 1-2 o'clock. Several interesting speakers have been engaged. A number of the former editors will be present. A full programme will be announced in the next paper. We invite the friends of the HERALD in the country, as well as in the city, to be present on the occasion. A golden era is a rare and pleasant event. We doubt not the jubilee of the HERALD will be a memorable and profitable occasion. We shall be happy to receive letters from our old subscribers, who remember gratefully the former days of its history, to be read at the gathering during the evening.

We call the attention of our readers to the card of the General Agent of the Connecticut Life Insurance Company. No company in this country can make a better showing than this; and what is particularly significant in this instance, the name of the Agent, Edwin Ray, esq., to the readers of our paper, is an adequate assurance of the correctness of the statements made. Let no one forget so practicable a means of securing his family from inconvenience or suffering in the case of his death.

Just as we go to press we receive the first number of the new series of the *Missionary Advocate*. It makes a pamphlet of eight pages of the royal octavo book-size. It is handsomely printed, well illustrated, filled with excellent matter, and at the end of a year will make a fine and valuable bound volume.

OUR DRESS.—The disarrangement of our type-founder's business has prevented our using the type intended for our paper. When we get our minion fonts we shall be enabled to embody much more reading matter than now.

Owing to various uncontrollable causes, we are much later with this number than we are likely to be again, though we may possibly be not quite in running order next week. But we think our readers will not regret the delay when they see what a rich paper we give them.

We learn as we go to press, that Rev. Mark Trafton is freely spoken of as a favorite candidate for the Chairmanship of the Massachusetts House of Representatives the present session. A better man for the place could not be found.

## "MR. WESLEY'S VIEW OF ENTIRE SANCTIFICATION."

I wonder if all the readers of the HERALD have seen the Tract that bears the above title? If not, I wish to direct attention to it. The Tract before us presents, in his own words, Mr. Wesley's "view" of this deeply interesting subject. It does not profess to have selected all the passages that occur in Mr. Wesley's writings touching entire holiness, yet its quotations are sufficiently numerous to give us a correctness the mind of the great and good man. It is arranged under the following topics:—

1. Progress of Mr. Wesley's views.
2. What is Entire Sanctification?
3. Regeneration is not Entire Sanctification.
4. How to retain it.
5. Its connection with the work of God.
6. Counsels to those who have attained it.

From all which it appears that Mr. Wesley believed and taught.

a. That Entire Sanctification is a work distinct, though not separate from regeneration.

b. That it is obtained, like justification, by faith.

c. And, therefore, it is obtained instantaneously, without regard to the time between justification and Entire Sanctification. "A year or a month is the same with God as a thousand."

"It is therefore our duty to pray and look for full salvation every day, every hour, every moment, without waiting till we have either done or suffered more."

d. That one great means of retaining it (the blessing) is to confess it—frankly, to declare what God has given, and earnestly to exhort believers to follow after full salvation."

e. That Methodist ministers "should make a point of preaching perfection to believers constantly, strongly, and explicitly."

f. That the faithful preaching of the doctrine, and the frank declaration of the experience of full salvation are among the best means of promoting the real prosperity of the Church.

After all that has been written on the subject of the higher Christian life, it will be difficult to find anything better than the utterances of Mr. Wesley himself. In view of the interest in this direction, which is now awakened in all branches of the Christian Church, this little work is emphatically a tract for the times. Any person not having access to Mr. Wesley's works, can here find, in a small compass, and at a trifling expense, what is scattered through many volumes; and any minister who would be glad to have the Wesleyan "view," and the Wesleyan experience prevalent in his Church, would do well to encourage the circulation of this tract.

It is written by D. A. Whedon, D. D., and published by the Tract Society of the Methodist Episcopal Church. It is numbered 500 in Series of Tract Publications. It may be obtained at 805 Broadway, N. Y., or of J. P. Magree.

W. T. H.



# The Methodist Church.

**THE BOSTON PREACHERS' MEETING** discussed the prayer-test question, raised by Prof. Tyndall, last Monday, during the whole of the session, and occupied a portion of the Monday previous, when Prof. Lumsden argued favorably for the idea of verifying prayer as one of the antecedents to which Divine answers are related. At the last meeting Prof. Newhall, of Lynn, argued against the reasonableness of Prof. Tyndall's proposal, for its utter impracticability, its absurdity, its wickedness, and its inconsistency, as well as its confusion, and unwarrantable assumptions. He was followed by Rev. C. N. Smith, who agreed that the test was unfair, but assented strongly to the idea that united prayer on the part of Christians was invaluable in the exertion of healing and answers to prayer. Brother D. C. Knowles, of Lynn, rejected the idea of Tyndall as dishonorable to God, and Rev. J. O. Knowles, of Worcester, gloried in the fact that God can and does see fit to grant answers to prayer.

The fifty-fourth anniversary of the Sabbath-school connected with the Bromfield Street Methodist Episcopal Church, was celebrated Sunday afternoon; the introductory services were conducted by Rev. V. M. Sargent, pastor of the church. The report of the secretary, it appeared that there are at present on the books the names of 238 scholars, 24 teachers, and six officers, which is an increase of six over last year. There have been 252 removals from the school. The average attendance for the year has been 150. The financial condition of the school, as shown by the report of the treasurer, is in every way satisfactory.

**EAST WAREHAM.**—The new Methodist Episcopal Chapel, at this place, was dedicated, with appropriate services, on Wednesday, Dec. 11, prayer being offered by Rev. Wm. T. Harlow, Presiding Elder of the New Bedford District. The dedicatory sermon was by Rev. A. J. Church, of Wellfleet, and was a masterly production. The sermon contained passages of rare beauty and power, and was richly illustrated by scenes drawn from his late travels and observations in Europe. At the close of the discourse a collection was taken, and the house dedicated free from debt. This enterprise was started under very discouraging circumstances.

The people in this village are dependent, almost wholly, on the Agawan Nail Works for employment, and these have been lying idle for more than a year; but our indefatigable pastor, Rev. D. M. Rogers, knows no such work as fall. Under his leadership the membership has rallied again and again, until the work has been brought to a happy completion. He has been instant in season, and out of season.

NEW HAMPSHIRE GLEANINGS.

The Methodist Society in Dover is enjoying a good degree of religious interest. Rev. H. Montgomery has recently assisted the pastor in some extra meetings, which have yielded much fruit. Rev. C. E. Miller was appointed to this society last spring. He has been assigned to his field of labor the most recent of any pastor in the city. It proves to have been a judicious appointment, one of those instances where both parties are satisfied. The relations between the congregations are very full, and the Sabbath-school is the largest in the city. A series of Sunday-school Temperance Concerts have been inaugurated, and held on Sunday afternoons. Large crowds of people have attended them, and a new interest is springing up in the general work of the school, and on the subject of Temperance in particular. Brother Harrison Haley, Cashier of the Chesapeake National Bank, is the official superintendent. Dover is becoming, or has already become, a kind of Methodist centre. Rev. O. H. Jasper resides here, and circulates from this point over the Dover District, looking after the interests of the churches. Rev. James Thurston has purchased, for himself and family, a neat and comfortable home in the city, near from the Methodist Episcopal Church, showing conclusively that the Dover Methodist Society have preserved very pleasant relations between themselves and their co-pastors. For both Brothers Jasper and Thurston, have, in recent years, each served a term as pastor over this people, and are now well pleased, "as the people are to have them" make their homes in their midst. Dover has but two ministers who have been settled five years each. These are the Rector of the Episcopal Church, and Rev. Wm. Stuart, of the Free Will Baptist, all the other ministers in the city have been serving their city a less number of years.

The number of churches in Nashua is eleven. In the last thirty years, seventy-nine churches have been settled over them, which would make the average pastorate in that city two and one half years.

The house of Rev. L. W. Prescott, pastor of the Methodist Church at Hillsboro' Bridge, was entered on Wednesday evening of last week, in the absence of the family, and when they returned, the house was lighted, warmed, and occupied by about one hundred and fifty people. The evening was spent very pleasantly, a fine collection was served by the ladies, and the people left behind them valuable presents of silver, glassware, raiment, and provisions.

Rev. Henry Morgan is making a lecturing tour in this State, and is interesting the people very much with his lecture, entitled, "Fast Young Men." He delivered it in the Methodist Episcopal Church in Claremont, the evening of the 25th ult.

The Claremont is the most inconvenient and oddly-shaped district for a Presiding Elder to travel in New England. It is difficult to get all the preachers of the district together to a Preachers' Meeting. Sunday-school Conventions, or anything else, are rare for Conference in the spring. It touches, as outer points in the lines, Lebanon, Bristol, Hudson, Hildand, and Claremont. The Presiding Elder travels over nineteen different railroads to do his work, and then does not reach the one half of his appointments. The horse, as in the early days of Methodism, is brought into requisition, and travels through mud, and sleet, and snow, much of the time, to keep the wheels of the ecclesiastical machine moving. By a rearrangement of all the districts in the Conference, on another plan, the work could be so adjusted that the several Presiding Elders could reach their appointments with less expense of time and money, and make the fields of labor more equal in many respects.

The Minutes of the General Association of the Congregational Church in New Hampshire have been published. They report a very general revival interest among the churches, and a very large part of the Minutes is occupied with accounts of this work. The statistics show that there are in the State 192 churches, which is a gain of one over last year. There have been a membership of 19,271, of whom 1,029 were received last year, 630 by profession. The number of ministers is 177, of whom 76 are regularly installed as pastors, 96 are supplying pulpits,

and 35 have no work. All the benevolent contributions amounted to \$54,846. The Sabbath schools have 22,533 members. Five ministers have died during the year.

Mr. Solon A. Davis and wife, master mechanic of the Boston, Lowell & Nashua Railroad, were surprised by their friends, on the twentieth anniversary of their marriage, in Nashua, last Monday night. A gold watch and chain was presented to Mrs. Davis by her husband, Rev. O. Cole, of the Methodist Church, Lancaster, making the presentation speech. Many valuable presents, consisting of china and silver ware were left by the company. Rev. C. A. Cressey, pastor of the Methodist Church in Hudson, with others, made speeches on the occasion.

East Canaan has suffered from a fire, which destroyed forty thousand dollars' worth of property; one-half is insured.

Capt. W. B. Stevens, some time ago night editor on the Boston Herald, but for the past three years political editor of the Boston Journal, leaves the latter paper, to become the managing editor of the Concord Monitor, in this State.

The late Mrs. Mary Duren, of Claremont, left \$500 to the Evangelical Congregational Church of Concord, of which she was for many years a member.

Rev. Waldron Sanborn, formerly a revival preacher in the Baptist Church, is a man of considerable celebrity in his day, is living in Warner, nearly eighty years old, in good health, and enjoying the confidence and respect of his neighbors.

The oldest lady in the town of Warren, is Miriam Osgood, widow of the late Jacob Osgood, founder of a peculiar, and many years ago quite numerous sect of religiousists, called Osgoodites. She is ninety-three years of age.

Since the great fire in Boston, the Amoskeag works, in Manchester, have received orders for fifteen steam fire engines.

Rev. A. E. Drew, pastor of the Methodist Church in Concord, and his estimable wife, were completely surprised by their people, two weeks since. Brother Drew was presented with a gold watch, and his wife with a set of table linen. This Church has been favored with a great degree of revival interest during this Conference year. Many souls have found the Saviour, and are now walking in the way of life.

Rev. F. Merriam has closed his pastorate with the Baptist Church in Hanover, and accepted a call to Danbury.

The great snow storm on the 26th inst., delayed the trains on most of the railroads, in some instances twenty-two and thirty cold, the thermometer indicating from twenty to fifty degrees below zero in different parts of the State.

NASHUA ITEMS.

The cause of the Master struggles on here, as elsewhere, against the common evils of humanity. Rev. Broder Carter, pastor at the Chestnut Street Church, contends with difficulties for which nobody is to blame, and which perhaps time alone can cure. All the Protestant churches of the city, excepting this, are close together, near the centre; but the Chestnut Street is on one of the thoroughfares, along which the multitude flock towards the centre, too near to make it possible for anybody less than a genius to stem the tide. It should be south half a mile in a growing part of the city, or else on Main Street. An Episcopal Church similarly situated, has been abandoned, and they worship in a hall with increasing interest. I have no doubt but in a few years this noble band of brethren and sisters will push out boldly for the Master.

The Main Street Society raised \$900 for trustee purposes, a part of which was to reimburse five thousand dollars held by a company invalidated by the Boston fire. A series of Sunday-school meetings, held at the Chestnut Street Church, have been recently held in this Church, to which all pastors, officers, and teachers, of all denominations were invited. The meetings were addressed by Rev. Dr. Peirce, of the HERALD, Revs. W. F. Crafts, of Haverhill, F. Woods, of Newtonville, L. B. Bates, of Chelsea, and Mr. J. C. Littlefield, of South Boston (Methodist), Capt. J. K. Buckley, of Mystic Bridge (Connecticut Baptist), and Mr. Edward Spaulding, of the city (Congregationalist). A superabundance of large, successful schools. The service these of God rendered the cause of Christ in awakening public Christian sentiment upon the care of the Church for the children, is invaluable. I overheard an educated, devoted minister, the father of a large family, say, at the close of Dr. Peirce's address, whilst the tears glistened in his eyes, I never saw it on his face before. Why should not our children be for the Church and come to the sacraments: they are Christians? Sure enough, why? Let the Church answer. Since this series, the pastors and superintendents have held several meetings. Voted, that half a day ought to be given to the Sunday-school and Bible meeting. That they will recommend to the schools the International series of Lessons, and now, after a stirring debate, it is under advisement whether they will not unanimously take the forenoon for school, preach afternoon and hold social meetings in the evening.

Last Sunday a union of the Congregational and Methodist churches was addressed by Rev. H. C. Trumbull, of Hartford. Being on the Sabbath, the audiences were large, and the union itself a benediction. Indeed, the Congregationalists of this city can scarcely be distinguished from the Methodists. They preach and teach that it is shameful for a worshiper to speak in meeting. Their pastorate is but a little more permanent than ours, and a good deal more irregular. As to their doctrine they are more Arminian than Arminian himself. One of their preachers in a sermon, not only repudiated the old Calvinism of the Saybrook Platform, but went so far as to say, that the children of Christian parents were born holy. I thought about an old story of Scylla and Charybdis. Why can't these good people take the true Methodist theology? Why fly from pole to pole? The temperance cause is the true home of man. Pulpit exhortations are frequent, except with the Baptists, and after the first of January they will join the happy fellowship, for the Church and congregation are far more liberal than its minister who has resigned. I must close lest you will think I have spoiled my pens and broken my ink-bottle among the items of Nashua.

PROVIDENCE ITEMS.

The protracted meeting recently held at St. Paul's Church was full of interest, and resulted in considerable religious quickening of the church membership, and the conversion of some souls. A proof of the genuineness of the work wrought is found in the fact that it operated as a "heart-searcher," and Brother Presbury, the faithful pastor, is consequently in much easier circumstances, financially, than he had been for many months before. The revival came none too soon. My best blessed influence continue into the next Conference year.

Rev. Walter Westgate, of Trinity Church, has recently been quite ill. His many friends

will be glad to know that he is now fully recovered. This Church is doing a grand work, one that but few outside of its own organization are prepared to appreciate in all its magnitude. As a free church, and one situated in a rapidly growing part of the city, it is doing such a work for the masses as no other society in the city can accomplish. Though its congregation and membership are large, its burdens have necessarily to be borne by a few, some of whom have, heretofore, literally given almost "all their living" in its support. But though it is doing so much missionary work, this society does not forget the want of other fields; and on a recent Sunday morning the Sunday-school, with the aid of big-bodied and big-bodied brother from Mathewson Street, gave over one hundred and eighty dollars for the mission at South Scituate.

Chestnut Street celebrated Christmas eve with a Sunday-school festival, held in the large vestry, which was beautifully and appropriately adorned with evergreens. A large number was present. After appropriate religious exercises, consisting largely of singing and responsive readings by the school, brief addresses were made by the superintendent, H. M. Horton, and the pastor, after which a beautiful collation was served, and the scene transformed into one of animated social enjoyment. The evening was a delightful one to all, and the little folks were especially happy. Probably 1000 had tidings of other festivals to report in my next.

We had the pleasure of meeting Rev. Brother Lansing of Lynn, here, last week, at the wedding of his brother, Mr. Willard N. Lansing, of the firm of Angell & Lansing, one of our most promising young business men, and a prominent member and devoted class-leader of the Broadway Church.

We are having just the weather for Christmas—clear, cold, and bracing. The sleighing is splendid, and the "Pawtucket Pike" presents all the animation of a trotting-park, without any of its disagreeable and criminal features. To make this item religious, I need only add that some fine specimens of Methodist horse-flesh are to be seen there on any of those days, and sometimes with ministers behind them. Happy is the poor itinerant whose friend possesses a fast horse.

MAINE ITEMS.

The Young Men's Christian Association of Winthrop is doing a noble work. The Association has just been reorganized for another year, under the most favorable auspices. It is free from embarrassment on account of debt, and has a balance in the treasury.

A series of public missionary meetings are being held under the auspices of the Maine State Christian Association. These meetings are expected to arouse the whole community upon the subject of Missions.

Rev. E. M. Haynes has resigned the pastorate of the First Baptist Church in Lewiston, to take effect the last of March. Who his successor is to be, we are not informed. The parish is reported in a flourishing condition.

We regret to learn that Rev. N. Bord, of Lisbon Falls, is very ill, and that very little hopes are entertained of his recovery. We commend him to the prayers and sympathies of all Christian people.

The friends have begun missionary Sunday-school and tract work at Matamoras, and intend the same thing for Victoria, capital of Tananarive.

The New Hampshire Congregational statistics for the year past, give 177 ministers to 192 churches (thirty-five ministers without pastorate), 19,281 members; increase for the year, 213.

Dr. Eddy is just home from a western missionary tour, having held meetings in Indianapolis, Jeffersonville, New Albany, Mayfield, all in Indiana. He reports a good state of enthusiasm in the cause.

The troubles pending since 1870, in regard to the possession of the Methodist Episcopal Church in Attica, N. Y., are ended now, the court restoring to the church the property, and \$1,000 rent.

The Boston Aldermen refused to license the Woodhull & Claflin lecture in Music Hall.

Bishop Wiley and Doctor Rust have gone to the southwest, intending to be at Holly Springs, Miss., the 25th, New Orleans, 26th, and to spend several weeks in Texas.

Rev. Dr. Charles Freshman of Canada, for fifteen years a Jewish Rabbi, but for twelve years past a Wesleyan minister, is in New York, lecturing on the customs and manners of the Jews.

Rev. F. C. Holliday, of Indianapolis, is so ill that doubts of his recovery are felt.

Fifty-five, formerly Roman priests, are now under the ban of the papacy on the continent, forty-five of them in Germany.

The new chapel and Sunday-school rooms of the Park Presbyterian Church, Newark, N. J., were opened for divine service for the first time on Sabbath, the 15th ult.

The scholars of a Sunday-school in Amherst, Mass., collected old paper and rags, realizing about \$50 for a new library.

The Pitman Methodist Church, New Brunswick, N. J., Rev. C. W. Heister, pastor, is having a revival. Some fifty, mostly Sunday-school scholars, have professed conversion.

A very successful Sunday-school Institute was held week before last, at Norwich, Ct., under the leadership of Rev. H. Clay Trumbull.

A series of successful local institutes has just been closed. Pittsburgh, Allegheny, and Birmingham, Pa., were the favored places. Every night, and on some evenings two and three meetings were held.

The Albany Church, New York, Sunday-school Convention, has just closed a deeply interesting annual session at Cohoes, Dutchess Co., N. Y., with the following results: Dues, \$1,000; offerings, \$1,000; and the moving spirits of the occasion.

Doctor E. O. Haven, Secretary of the Board of Education of the Methodist Episcopal Church, has located his family in Brooklyn, N. Y., but his office address will be 805 Broadway, N. Y.

Rev. R. C. Matlack, expects in a few weeks, to return from New Orleans to the Wilmington Conference, from which he was sent to New Orleans.

Garibaldi, by letter, while sympathizing with France, commends the Germans, who, he says, "are struggling against the hydra of Jesuitism."

By the confirmation of the Senate, James L. Orr, of South Carolina, goes as our Minister to Russia, and Julius Wille, of Illinois, to the Argentine Republic.

Rev. Henry Knapp, of Illinois, has been suspended from the ministry for marrying subsequent to being divorced.

Dr. Thomas Sargent, of Baltimore, has just returned from a trans-continental trip, embracing Oregon and California.

One quarter of the U. S. Senate Committee have New England Chairmen.

his own hand, still wave. The chief glory of this church has not been in the adornment of the outward temple; but in the revivals of religion, her spirit has been aggressive and missionary. Interested in foreign enterprises, she has not denied the faith by neglecting home interests. Three vigorous churches are growing up like Olive plants at her side. From her efforts the church at Attleboro' received its spiritual and financial inspiration.

Five years ago, during the pastorate of Dr. Talbot, the Embury Church was organized, with thirty-three members, and a chapel built on an eligible site, in the north part of the town. Three years ago last summer, the pastor, Rev. E. D. Hall, agreeable to the wishes of the official board, commenced preaching at five o'clock P. M., in an engine hall, in the southern limits of the town. A Sunday-school was formed, two lots were purchased; about a year afterward a chapel was built, a revival of religion prompted the organization of the Thomson Church, with thirty-five members. At the ensuing Conference, the pastor was appointed in charge of the Embury and Thomson churches.

Last June, the Thomson Church opened for worship the vestry of a twenty-thousand dollar church, ten thousand dollars having been expended on the building, leaving but a small debt. The church now numbers about eighty members, with an average attendance of one hundred and fifty in the Sunday-school.

The Embury Church, with about the same membership, and a good Sunday-school, needs enlargement of accommodation. Twenty new subscribers for the ZION'S HERALD from this people bespeak their intelligent devotion to God, and an interest in the welfare of his Church.

The First Church, with Rev. S. L. Gracy as pastor, is active and fruitful; and whoever may be so fortunate as to alight from the itinerant wheel anywhere in Pawtucket, will find a good appointment, and an opportunity to carry to completion a work begun in the Lord.

RELIGIOUS ITEMS.

The Jesuits are as unpopular in Catholic Central America, as in Protestant Germany, an order from the Roman headquarters at San Salvador, forbidding the pursuit of a certain book *versus* the Jesuits, having been met by its publication under governmental direction all through the country.

By the refusal of the Jesuits to depulch in the Tyrol diet to take part in the sittings of this body, in consequence of their resenting the recent policy of Austria, the government has closed the diet in that department.

Sidney Rigdon, the reputed author of the Mormon Bible, had a paralytic stroke at his home, Allegheny County, N. Y., recently.

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The sale of Greeley's farming fixtures, at Chappaqua, realized only about a fifth of their appraised value.

NEWS ITEMS.

this disaster to a watery grave. The vessel and cargo were valued at \$400,000, owned by W. F. Weld & Co. of this city.

The barque Kandah, Captain J. A. Mathews, from Manila for this port, went ashore at Point Alderton, in the same storm, and the captain and six men were drowned. The mate, Mr. Gorsuch, and eight of the crew were saved. Captain Mathews belonged to Barnstable.

There are about 90,000 Chaldeans in the United States. At the present rate of emigration they may expect 100,000 more by 1880.

The debt of France is \$1,000,000,000 more than the debt of Great Britain, and fully double that of the United States.

A Japanese newspaper, issued with the approval of the Government, urges the authorities to grant the same privileges to Christianity that are accorded to Shintoism and Buddhism.

The Seine, at Paris, has overflowed all the quays, so that the stores near them are closed, and traffic is carried on by boats. In Ghent the water is three feet deep in the streets. So also of the Trent, in England. Windsor and Eton being flooded, and the tops of bridges and trees in Leicester, Derby, and Nottingham only being visible. Cambridge for miles is like a swamp.

A Liverpool dispatch reports 449 persons as having perished by marine disasters in ten days.

A gale swept over Naples December 19, damaging property and shipping greatly.

The New Haven College Convant kindly publishes in full the appeal of the Corporation of the Boston University.

More than \$130,000 have been already subscribed in aid of Harvard University.

Maine lumbermen are in trouble because the Grand Trunk Railroad has put up the freight from \$8 to 10 per car. They have interviewed Sp. Bridges about it.

A plan is forming by gentlemen connected with Columbia College, to send out two expeditions next summer to take photographic observations of the transit of Venus, in December, 1874.

After settling Jim Fisk's estate, \$100,000 is all that is left for his widow.

The statement of the *Toronto Globe* that the connection of Mr. Brydges with the Grand Trunk Railway, would cease on the 31st, we are assured, on the best authority, is untrue. He is to continue in the position which he so ably fills.

A convict named Mahan, made a desperate attempt on the life of the Deputy Warden, at the Massachusetts State Prison, Sunday, December 12, but did not succeed.

Cyrus W. Field stated in London that a telegraph is about to be laid from England to Brazil, another from Panama down the Pacific coast, another from California to Japan, another from Australia to New Zealand, and another to the Cape of Good Hope.

By another terrible fire in New York, on the night of December 24, at Nos. 81-85 Centre Street, it is probable that seven women at least, met with a horrible death by burning. The \$500,000 of loss in material things seems insignificant by the side of this.

The Texas groan over Mexican and Indian thieving of their cattle-stock, in which is invested nearly as much capital as the aggregate mercantile, financial, and all the miscellaneous property in the State; namely, \$30,000,000.

Pere Hyacinthe's wife is said to have lost heavily by the Bowles' failure.

A public school has been established at Martha's Vineyard Grove, and is held in the room over the post-office. Pastor Livesey will see to the Sunday-school interests of this growing community.

Much damage has been caused recently in the West and Southwest, by ice-crazes in the Ohio and Mississippi rivers suddenly giving way, and crushing vessels and overflowing the banks.

The Maine State Agricultural College, by the recent report of the trustees, has 71 students, and accommodations for 125. The manual labor department is a success. A house has been erected for Rev. President C. F. Allen. The farm on which it is located combines a rare diversity of soils with its other advantages for experimental purposes. It is situated between the villages of Orono and Upper Sillville.

PUBLISHER'S DEPARTMENT.

A Happy New Year to all readers of ZION'S HERALD. We are glad to greet a larger number than we did one year ago. Thanks to both old and new members of our family for your kindly greetings. Many have taken the paper from the first issue, and others who have taken it from thirty to forty years, send us cordial endorsements of the paper, affirming they never liked it better.

We are under special obligations to those brethren who have labored so faithfully to increase its circulation. Their labor has not been in vain. The lists of many churches have been very much increased. To-day, a preacher sends twenty new subscribers, from a church that is just struggling into life. Others have done nobly, but there are many churches from whom we hope yet to hear a favorable report. Let no one relax his effort because the year '72 has gone.

The name of a new subscriber is just as acceptable to commence with February as January.

Inducements to subscribe for the HERALD were never greater. The paper enlarged, nearly one third more reading matter, has been given our readers than was ever printed before. In addition to our editorial corps, some of the ablest men of the Church will contribute regularly to its columns. The fine steel engraving offered as a premium to new and old subscribers, is worth the subscription price of the paper. It is got up in the highest style of the art, by one of the best artists in the country, and no engraving of "Our Bishops" has been offered the Methodist public that is so desirable. If space would allow, we might publish a long list of testimonials to this effect. Let two from men well known in the church suffice. One writes as follows: "From accurate photographs, Mr. F. T. Stuart has given likenesses of all the bishops, with great delicacy of finish and rare beauty of design." Another writes: "The splendid steel-plate engraving of the bishops, which is given as a premium to all subscribers (old and new) to ZION'S HERALD, is pronounced, unequivocally, the best which has been published. From personal acquaintance with the bishops, and a careful examination of the competing engravings and photographs, I candidly add my testimony to this effect."

PREMATURE LOSS OF THE HAIR, which is so common now-a-days, may be entirely prevented by the use of Burnett's Cocoaine. It has been used in thousands of cases where the hair was coming out in baldness, and has never failed to arrest its decay, and to promote a healthy and vigorous growth. It is at the same time unrivaled as a dressing for the hair. A single application will render it soft and glossy for several days.

THE PORTLAND DISTRICT MINISTERIAL ASSOCIATION will meet at Gorham, Me., Wednesday, Jan. 23, 1878.

SPRINGFIELD (Vt.) DISTRICT MINISTERIAL ASSOCIATION.—This Association will meet at Hartland, on Tuesday, Jan. 28, 1878, at 6 o'clock P. M. (Programme next week.)

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## Our Book Table.

**THE ROMANCE OF THE HAREM.** By Mrs. Anna H. Leonowens, author of "The English Governess at the Siamese Court." Illustrated. Boston: J. R. Osgood & Co. Whoever has read the strange and entertaining adventures of the brave woman who passed several years as a teacher in the palace of the King of Siam, or heard her lectures, will need no other inducement to obtain this new volume. It is more miscellaneous than the former, but not less interesting or novel in its contents. Although apparently bearing a title suggestive of a fiction, it is a collection of narratives, incidents, and characters, gathered in the Harem, and vouched for as true by the narrator. The illustrations are particularly valuable as being copied from photographs.

**A MEMORIAL OF ALICE AND PHIBBE CARY.** With Some of their Later Poems. By Mary Clemmer Ames. Illustrated by Hurd & Houghton. In this handsome duodecimo of 350 pages, we have an appreciative and pathetic sketch of these charming women, whose poetry, while it did not reach the highest flights of the divine art, always had a wonderful human magnetism about it, — a sweet homeliness and simplicity, — which secured for it a wide and warm welcome among all classes of readers. The women were themselves greater than their literary efforts, and their quiet and beautiful home was the welcome resort of many of the leading literary men and women of the day. Few were more sincerely loved by their friends, or more deeply lamented upon their decease. Mrs. Ames was long an intimate acquaintance; she has raised over them an appropriate head-stone, and has very wisely permitted it to be inscribed with many of their latest and best poems.

**THE PERFECT LIFE.** In Twelve Discourses, by William Ellery Channing, D. D. Edited from his manuscripts by his nephew, William Henry Channing. Boston: Roberts Bros. It is refreshing to read the quiet and eloquent sentences of this Chrysostom of the Unitarian Church, in these days of sensational and radical religious haranguing. We have here presented, in these sermons, God as the common Father, the great model towards which human nature turns, and by the contemplation of whom it is to be assimilated into the Divine character. Jesus Christ is set forth in earnest and impressive sentences, as the super-angelic Saviour, sent by God for the world's redemption, by entering into human life, and drawing it towards Himself, and thus to God. It certainly presents wholesome reading for modern Unitarians, although failing to set forth the vital relation of the cross to human pardon and restoration. "I affirm," he says, "that the efficacy of the Christian religion lies chiefly in the character of Jesus. Christianity, separated from Jesus, wanting the light and comment of His character, would have done comparatively little for the world. Jesus, with His celestial love, is the life of His religion. I might have received from a common messenger of God the same precepts which fell from Jesus. But how different are these precepts in quickening power, when coming from those holy lips, from that warm and noble heart, from that Friend who loved me so tenderly, and died that these laws of life might be written on my soul!"

**HOMES AND HOSPITALS; OR, TWO PHASES OF WOMAN'S WORK.** As Exhibited in the Labors of Amy Dutton and Agnes E. Jones. Duodecimo, 236 pp. Price, \$1.50. Published for American Tract Society, Boston, by Hurd & Houghton. We write our unqualified commendation of this volume. It answers one of the living questions of the hour — how may women enter efficiently into the great Christian work of ministering to the wants and sufferings of the poor and sick. Its lessons are embodied in two remarkable and most impressive lives. One, Miss Dutton, while remaining in her own home, made a large district around that happy home the scene of constant self-sacrificing and most successful Christian labors among the poor and sick; the other, Miss Jones, of comparatively wealthy parentage, highly educated, devoted herself entirely to hospital work. She visits the well-known Deaconess institutions at Kaiserswerth, becoming voluntarily a nurse and a pupil, that she might be personally acquainted with all the details of a hospital; and then for three years, without compensation, undertakes the charge of a great pauper and criminal hospital in Liverpool. Her success here, in discipline, in sanitary improvement, and in spiritual instruction, was astonishing. She died of disease incurred by her exposures. Her active life was just as long as her "Saviour's," — about three years, — and was passed, like his, in doing good to the bodies and souls of her poor fellow-creatures. Every one that approached her "took knowledge of her that she had been with Jesus." We trust the volume will be widely circulated. It is eminently practical and inspiring.

**HISTORY OF THE GREAT FIRE IN BOSTON.** November 9 and 10, 1872: By Colonel Russell H. Conwell, Boston, B. B. Russell. The former editor of this paper called attention, in his article a week ago, to this interesting volume. It makes a duodecimo of over 300 pages, and is handsomely printed, and illustrated with cuts and steel engravings. It opens with a graphic sketch of the history of the city, embodies the interesting address of Mr. Winthrop before the Historical Society, upon the previous great fires which have devastated the city; and then, with sufficient

fullness, without weariness, it pictures the terrible and sublime march of the flames over the pride of Boston's granite warehouses. It is a volume for preservation, and will be the lasting memento of the fire.

**THE WORLD PRIEST.** Translated from the German of Leopold Schefer. By Charles T. Brooks. Boston: Roberts Brothers. A stout, small quarto of blank verse, running to almost 400 pages, is this handsome volume. The previous translation of the same writer, entitled the "Layman's Breviary," was well received by the lovers of metaphysical poetry. It is transcendentalism in verse. It is full, however, of striking apothems and rare embodiments in stanzas that live in the memory of subtle thought.

**CHRIST AT THE DOOR.** By Susan Hayes Ward, New York: A. D. F. Randolph & Co. This beautiful volume, both outwardly and inwardly, was suggested and named by W. Holman Hunt's well-known picture of "The Light of the World." A photograph of this painting forms the appropriate illustration of the book. It is made up of admirable selections, well introduced and commented upon, of poetry, ancient and modern, English, German, and Latin; all illustrating this one impressive idea of Christ seeking entrance into the human heart. It will be a delightful companion in meditative hours.

**TREASURE TROVE.** With illustrations. By S. Eytling. Boston: J. R. Osgood & Co. This is an elegantly published small quarto. The poem is an amusing travesty of the old English law, securing the treasure found in the earth to the crown. The scene is laid in the times of Richard of the Lion heart. It is a rollicking poem, sounding very like a peculiarly successful college effort on the part of some poetic senior. The illustrations are as amusing and well-executed, to say the least, as the letter press.

**HYMNS OF THE CHURCH MILITANT.** New York: Robert Carter & Brothers. Boston: Gould & Lincoln. This is a fine collection, carefully gathered and sifted by Anna Warner; and is introduced by a well-written preface upon the unity of the invisible Church on earth in its spiritual homogeneity. The book is a selection of the best hymns, as the editor esteemed them, chosen from many sources. Her list is a good one, introducing some that might be spared, and leaving out some, of course, that are as equally dear to other Christian hearts.

**A GUIDE TO FLORIDA.** Containing an historical sketch, geographical, agricultural, and climatic statistics, routes of travel by land and sea, and general information invaluable to the invalid, tourist, or emigrant. By R. S. Gardner. New York: Cushing, Bardon & Co., 644 Broadway.

## TEMPERANCE ITEMS.

**A WISE PROVISION.** — In the new and thriving village of Turner's Falls (in the old town of Montague), manufacturing enterprises are just now being developed, with a capital invested of \$1,000,000, and a population of 3,500 souls, where four years since there were only three or four dwellings. The Connecticut River has a fall of ninety feet at this point. Hon. Alvah Crocker, of Fitchburg, saw the wealth of the situation, and with other capitalists, purchased the requisite land for the development of the water power. But knowing the blighting curse of the grogshop, they put a clause into every deed of land sold by the company, forbidding the erection of any building for the manufacture or sale of intoxicating liquors!

Newport, R. I., with a population of 11,000, is said to have ninety licensed grogshops. The clergy and churches of Lowell have hired Huntington Hall, and opened a series of temperance meetings on Sunday evenings. They commenced the 22d of December, on an address by Rev. D. Dorchester, on the "Present Status of the Temperance Movement." Two thousand persons were in attendance.

The Rhode Island Temperance Union commenced a series of Sunday evening temperance meetings in Music Hall, Providence, on the 13th of October, and are always greeted with good audiences. Prominent clergymen, in and out of the city, and other well-known speakers, are put upon the platform. On pleasant evenings not less than two to three thousand five hundred people assemble to listen to temperance truth.

## THE CONNECTICUT LICENSE LAW.

A meeting of Middlesex County temperance men, at Portland, Conn., on the 12th of December, pronounced against the new license law, declaring that they "cannot consent to be partners in the rum traffic," and pledged themselves "to labor for the complete triumph of prohibition." The Methodist ministers of the Norwich District passed resolutions condemning license, at their last meeting.

**POLITICAL TEMPERANCE.** A meeting of voters of all parties who believe in political action, is called at New Haven, Conn., Wednesday, January 9, 1873, to nominate a prohibitory ticket for State officers, to be voted upon on the first Monday in April next.

**MUNICIPAL OFFICERS.** The Board of Managers of the Rhode Island Temperance Union have appointed a committee of Conference, with the various municipal authorities, to inquire into the causes why the liquor laws of the State are not enforced in the various localities. A communication was presented to the Mayor and Board of Aldermen in the city, resulting in a private conference

between the two bodies, and the Chief of Police.

## REFORM CLUBS.

Rev. S. L. Gracey, pastor of the Methodist Episcopal Church, Pawtucket, Rhode Island, has organized a Reform Club in the vestry of his church, which meets every Friday evening.

The Reform Club at Lawrence, Mass., numbers 2,500 members.

## WASHINGTON, D. C.

A new prohibitory bill has been presented in Congress, for the government of Washington City.

## AN APPEAL IN BEHALF OF CHURCH EXTENSION.

BY THE GENERAL COMMITTEE.

The General Committee of Church Extension, composed of all the Bishops of the Church, twelve members from the several General Conference Districts, the officers and twelve members from the Board in Philadelphia, having spent several days in annual session the latter part of November, send out the following appeal in behalf of this cause, to the whole Church: —

"We have looked with great care into the administration of the Board of Church Extension in Philadelphia, and are persuaded that it is careful, generous, impartial, and judicious, and is entitled to the confidence of the whole Church. Its plans and benefactions are fully up to all the resources placed at its disposal by the Church. Its limits for doing good are determined only by the means the Church may be willing to bestow upon it.

"The past year has been one of prosperity and success. We have only to regret that more abundant resources have not been placed at its command. Its receipts and disbursements by donations and loans have been, from January 1 to November 15, about \$100,000. With this 114 churches have been aided by donations, and forty-five by loans. These churches have been distributed through thirty-five different States and Territories.

"The number of churches seeking aid at the hands of the Board is constantly increasing, and many of them are of great necessity and importance. The efficiency and value of this branch of our Church work can be largely increased if the receipts can be advanced sufficiently to meet the most necessary cases. Let it be remembered that the whole great country is open before us. The field in which this work is most needed is the West and South. The frontier States and Territories are being rapidly penetrated by new lines of railroad, the country is filling up with marvelous rapidity, and towns and villages spring up as by magic. The people are comparatively poor, and have everything to do. Churches are an imperative necessity to their religious welfare, and they must have aid to procure them. Believers in time, they will prove garners of untold resources of Christian power for the future work of the Church. Never before were such vast opportunities presented. They cannot be neglected without great loss to the Church. In the Southern States there is still great poverty and destitution of churches. The scars of the war will long remain, but our Church has a mission of vast moment — a mission of elevation and salvation to the neglected, and of conciliation and peace to all in that vast region. In the larger cities and towns larger appropriations are necessary to procure suitable churches, but in the villages and country places, small appropriations suffice to shelter homeless members of the household of faith, and open the doors to thousands perishing for the bread of life. We are fully persuaded that, except in the most extraordinary cases, no demand should be made upon the Board for aid in the older communities, nor for the payment of Church debts, unless it be to avert imminent and otherwise inevitable disaster in the loss of church property. We entreat all to remember that Church Extension means aggressive movement — the multiplication of these religious homes so essential to the prosperity of the Church and the welfare of our country."

We have called upon the Church to contribute to this cause by collections in the churches for the year 1873, \$140,250. This is a small advance on the call of last year, but it is still much below the most urgent necessities of the work as we were compelled to consider them. Surely this would not seem a burden on the Lord's people if they could only see the opening fields, the imperative wants, and the golden opportunities now before us. We have distributed this amount as equitably as possible among the several Conferences for collection. In each it will be distributed in turn among the several districts and pastoral charges. Thus divided over the whole Church, it will be easily secured if each will bear his part. Let none seek to be excused in view of peculiar circumstances. Those circumstances will have been considered before suggesting the amount you will be asked to give. To each we would say, give something; give all you can, — at least the small amount suggested; give cheerfully, being fully assured that what you give is devoted to a good cause. The General Conference has given this cause its fullest approval, and has made ample provision for bringing the attention of all, and especially all Presiding Elders and pastors, to the section in the Discipline on Church Extension, and urge them to faithfully use the methods therein prescribed for its support. The General Minutes reveal the fact that in the past, hundreds of pastors have wholly neglected this collection, and hundreds of others have taken it in a merely formal way, or paid a trifle from their own pockets to avoid

a blank. We earnestly beseech each and all to carry out the provisions of the Discipline in the spirit of it, and with an earnest purpose to accomplish the results intended. Let there be no blanks, but full responses in coming years.

As time passes, the importance in value of this work will more and more appear. The work already done, though small compared to the demands that have been made, is eminently gratifying. During the seven years of its history, the Board has received and disbursed in round numbers \$561,000, of which \$151,000 has been on account of the Loan Fund, used only by loans. The remainder was chiefly from collections in the churches, and has been used, after paying the expenses of administration, in aid of churches by actual gifts. With this the Board has aided 885 churches scattered throughout all the States, and nearly all the Territories.

Now that this Agency has thus proved its great value by its works, and the General Conference has taken it into more intimate relations with the Church, making it a "BOARD OF CHURCH EXTENSION" appointed by itself, and has given it its most emphatic endorsement, may we not hope that the amount we have asked, and even more, will be cheerfully given by contributions in the churches, and that the Loan Fund will be largely increased, by liberal offerings that shall swell its power for good as under a wise and efficient administration, shall go on repeating itself, and reproducing its blessings from age to age.

We earnestly commend this cause to the most favorable regard of all who love our Lord Jesus Christ, and who would extend and establish his kingdom among men.

By order of the General Committee of Church Extension,

A. J. KYNETT, Cor. Sec'y,  
M. SIMPSON, Chairman,  
I. W. WILEY, Sec'y Sub. Com.

## FORTY THOUSAND DOLLARS.

The University Avenue Methodist Episcopal Church, Syracuse, N. Y., was dedicated December 12. Bishops Simpson and Peck preached the sermons, both of which were very highly commended. Rev. E. C. Curtis, assisted by the Bishops, admirably managed the financial call. The giving was grandly generous. The cost of the new edifice, which is very beautiful, and excellently located, was \$58,000. Of this amount \$40,000 remained on the morning of the dedication to be secured. During the services the entire amount was contributed by the congregations, and amid the rejoicings of the noble givers the new and beautiful edifice was dedicated as a free gift to God. Before the congregation retired, a Rev. Brother Curtis as a token of the high appreciation placed upon his service in securing the extraordinary financial result. We heartily congratulate both pastor and people. — *Christian Advocate.*

## WESTMINSTER ABBEY AND THE WESLEYS.

A monument to the Wesleys will soon be placed in Westminster Abbey. Had application been made it is probable that earlier permission would have been given, as among all the monuments to the most eminent men that crowd that venerable historic Abbey, none is more worthy of a place.

In a recent visit to the studio of the designer, Mr. John Acton Adams, we had the privilege of inspecting the model of this monument. The place assigned to it was restricted for the subject, but Mr. Adams has shown great genius and skill in designing a monument that must give satisfaction and secure highest praise. He is one of the best sculptors of the age, and his studio is crowded with the works of his genius that would delight every lover of art in its highest excellence.

Mr. Adams is in the prime of manhood; he has manifested wonderful industry and energy as well as skill, and a most brilliant future opens before him. He is a Wesleyan, and has a pure and religious, as well as a highly cultivated, taste, and the creations of his genius will increase higher culture and refinement wherever they are known.

**JOSEPH CUMMINGS.**

**Obituaries.**  
GEO. S. BATES, of the High Street Methodist Episcopal Church, Great Falls, N. H., died at his residence, Nov. 22, 1872. Measured by years, the life of Brother Bates was short, being only 35 at his decease; but measured by worthy deeds and noble achievements, it was longer than that of most men. "That life is longest that answers life's great end." He was a man of more than ordinary intelligence. He fitted for college at our own Tilton, and entered Wesleyan University in 1839. This culture was bestowed on the best of material, and was devoted to the public good.

On his return from college, his services were secured as Principal of the Great Falls Grammar School. Here he succeeded, as only the "born teacher" can, in controlling, by the gentle suavity of his manners, combined with adequate firmness, those who were under his charge. His own passion for the attainment of scientific knowledge, like contagion, was imparted to his pupils; and together they joyously ran for the goal of their ambition. And now many a quivering lip is heard to say, "He was the best teacher I ever had." At the close of a successful career in teaching, he joined with his father in mercantile business. Here his courtesy, enterprise, and honorable dealing won for him a like success.

A man of large public spirit, he was esteemed and trusted as a citizen. In March last he was, by a flattering ma-

jority of his fellow-townsmen, elected to represent them in the State Legislature.

He was one of those men that we always love to have near us. He was the refined, genial, exuberant life of the social circle — a positive magnet, attracting toward himself all who were possessed of similar kind and generous impulses. Best of all, and accounting for many of the excellences in his life, he was a genuine Christian. For fifteen years the graces of the Spirit had lent a charm to his own life, and had given him the power to charm others. His piety was not the stiff garment of formalism, nor the unfitting one of hypocrisy, but the beautiful one of consistency, adapted to, and rounding out a sterling character — and was always worn with evident pleasure. He was not one-sided or hobbyish, but was the Christian man of all work; and when death took him, we were robbed of an efficient class-leader, a judicious steward, and a successful Sunday-school superintendent. He loved to think, and plan, and toil for Jesus. He came to his work with smiles on his face, with prayers and songs on his lips, and with generous gifts in his hands.

His piety was nowhere more beautifully illustrated than in his family. In this inner sanctuary, like the holy of holies, the cheerful light of the Divine presence was constantly cherished. At its altar the morning and evening sacrifice was offered, and wife and children were regarded as gifts of God, bound to him by more than natural ties. This beautiful and useful life had a fitting close. Frail always, but during the past year gradually declining, in June the pressure of business, the stress of important legislative committee work, and the illness and death of a lovely daughter, combined to prostrate him, and imperil his own life. Rallying a little, he sought, with but a temporary benefit, the bracing air of the White Mountains. On the 30th of October he was attacked with hemorrhage of the lungs, which grew rapidly worse. After the bleeding had been stanching, he smiled, and said, with usual cheerfulness, "Well, I am happy, any way." November 1, he died more profusely, and it was supposed his last hour was come; but it had not quite. The bleeding ceased. I asked, "Is Jesus precious?" A smile coming over the pallid features, he whispered, "O, yes!" Entering his room in the afternoon, with his finger he beckoned me to approach. On doing so, he whispered, "Jesus was never so precious as now. I am not afraid to die. 'Though He slay me, yet will I trust in Him.'"

Unexpectedly he retained his hold on life for three weeks longer, during the coming of a feverish condition swept away the last hope of his recovery. Returning in the evening from a lecture tour, I hastened to his bedside, and found his kindred and some of his most intimate friends gathered there to see him die. A brother class-leader inquired, "Is Jesus precious?" and he answered, "Just that name. He is letting me down the smooth river."

The work of death hastens. The poisoned blood confuses the brain. Now he prays, exhorts, sings, and calls the names of the dear ones, dead and living. Once more I ask, "Is the soul with you in the valley?" At the mention of that name he comes back, and smiling, whispers, "Yes, He is just the same." Now he wrestles with the angel of death. But the conflict is more and more unequal, and he is sinking fast. Perhaps he will not speak again. The clock, no longer marking the days and the hours of his life, is audibly beating the few moments that only remain. "Do all things that I may speak just once more. The cold, thin hand is extended to me. I take it in mine. He commences to deliver his last message to his pastor. Most of the words are inaudible, but the last, distinctly heard by all in the room, are, "Do all the good you can!"

Moved by his words, we have written this article, hoping that this note, so pure, useful, and blessed, and this death, so peaceful and happy, may be admired and copied by other young men, with all its accompanying wealth of present good and eternal gain. And while with peculiar emotions I accept this dying charge from sainted lips, I would pass it to the line from which he has just fallen out. "DO ALL THE GOOD YOU CAN!" J. W. ADAMS. Great Falls, N. H., Dec. 7, 1872.

Died, in Derry, N. H., Dec. 8, 1872, MARY ANN BATES, mother of Rev. C. M. Dinsmore, of Portsmouth, N. H. She was born in Salem, N. H., June 25, 1804, and in 1823 was married to J. T. G. Dinsmore, who left her a widow a few years ago. She was a faithful, efficient member of the Methodist Episcopal Church for nearly fifty years. She will be sadly missed, not only by the living, but by a wide circle of intimate friends and relatives. Her native buoyancy and cheerfulness, her practical sense and wise counsel, her kindness and hospitality, endeared her to many, especially to a fine family of twelve children. The home that was, but is no more, held a large place in their hearts. Its joyful Thanksgiving days were bright places in the calendar, and it is sad to think they will never come again.

Many ministers will feel sad at her death, for her home and heart were always open to receive them. But we sorrow not without hope. It was her wish not to outlive her usefulness, and God took her at her word; for she went from her busy life into her chamber to suffer one short week, and died. She was one of God's workers, and we are sure God has given her rest.

A. E. HIGGINS.

**PRINCE THOMPSON** died at his residence in Fairfield, Me., Oct. 3, aged 70 years. Brother Thompson was brought to Christ in the town of Strong. Here he aided much in the erection of a Church, of which he was a faithful and useful member, serving for many years in the office of steward and deacon. For several years since he removed to Fairfield, where he manifested his characteristic zeal for the cause of Methodism. Here he found an open door for usefulness, and being duly appointed class-leader, served the Church in this capacity until his decease, loving all, and beloved by all. He was a man of strong will, not soon disheartened by small trials; true in his adherence to the Church of his choice, and full of Gospel blessedness.

He lived in the full experience of perfect love thirty-three years, and in religious enjoyment over forty years, greatly rejoicing when the doctrine of Christian perfection was Scripturally promulgated. He was a man satisfied with his Church creed and polity, a thorough Methodist, honest and capable; hence, eminently fitted for the official relations he held in the Church of God. His house was a home for all

Methodist preachers, and many in the Maine Conference will not soon forget the cordiality with which he always received them, and his generous and warm Christian kindness. He bequeathed one hundred dollars to aid indigent theological students at Kent's Hill Seminary, stating to the writer that if all in the Maine Conference would do the same, a fair sum would be the result. It was a worthy act in one of his circumstances, and should be remembered; and we have no doubt but that it will be made up to two hundred dollars in due time by his sorrowing but hopeful widow.

His health was poor for some years, but he was able to be about until a few months before he passed away. At times his sufferings were great, but he bore them with patience and the resignation of a Christian, and we have no doubt he has entered that rest which remaineth for the people of God.

JOHN GIBSON.

## The Secular World.

## THE NEWS.

## ANOTHER RAILROAD HORROR.

ERIE, Pa., Dec. 26. — The immediate cause of the accident on the Corry and Pittsburgh railroad, at Prospect station, was a broken axle on the tender wheel. About sixty rods west of the station is a trestle-work, some twenty feet high, over which the locomotive and tender of the eastern-bound express train passed in safety, but the baggage and passenger cars, only two coaches being in the train, were thrown from the trestle, and struck top downward. The weight of the truck crushed in the ears, closing in windows, and to render the situation even more terrible, the passenger coach was partially tilted upon its side, so that for the occupants of that side there was absolutely no means of escape.

Almost immediately the cars took fire, the passenger coach burning at both ends. Some half dozen persons waiting at the station were soon at the scene of the accident, but they worked at an immense disadvantage. No water could be had, and the snow that was scooped up had little effect in staying the flames. Only two axes were available, and the work-work of the cars was bolted together so firmly and intricately that but little headway could be made with them.

All the time these efforts were being put forth the flames were steadily gaining, and the shrieks of the imprisoned victims as the scorching heat enveloped them was appalling to the bravest heart. Now and then a rope was put through a crevice, fastened to a form, and the sufferer pulled out by main strength. Sometimes it would be a lifeless body, and the charred arms, legs or head would drop off in the struggle. In three or four instances the head was thus separated from the trunk, and in many more cases the body was bereft of its limbs.

The body of a lady was thus rescued from the flames, the head and one arm snapping off like a piece of charcoal, while the other arm was untouched, a kid-glove covering the hand, and fingers wearing their jeweled ornaments. The body will be doubtless recognized with the aid of the rings; but for these it would be impossible to identify it. The bodies of three other ladies were taken out, neither of which, it is believed, can be recognized.

In all it is estimated that fully ten of the nineteen bodies have been removed from the burning car. It is supposed that in addition to the bodies recovered, a number of others were consumed in the burning car, and that nothing but their blackened bones will be discovered when the fire is extinguished and the ashes raked over. Adding these to the number of injured that will die, it is estimated that the total number of lives lost will not fall short of thirty, the whole number of persons in the two cars at the time of the accident being about forty-five.

Frank Taylor of Corry, one of the rescued passengers was leaning against some object, and seeing an acquaintance passing called to him. The friend turned around and saw Taylor apparently uninjured, but suddenly he said: "Tell my wife I fell over her. He must have died from internal injury, but the inmates of the burning cars were shrieking for aid and Mr. Taylor's friend did not see him again until his corpse was brought in and placed with the others. After the groans of the dying were stilled in death, the stench arising from the burning bodies is said to have been sickening, with no means of extinguishing the flames, and the heat being too intense to admit of all the bodies being extricated. Nothing could be done by the spectators but to stand quietly by and see the remains slowly consume.

## FEARFUL CALAMITY IN A CHURCH.

WILLIAMSPORT, Pa., Dec. 26. — Last evening the Sabbath-school attached to the Baptist Church at Newbury, in the Seventh Ward of this city, assembled to participate in the ceremonies of Christmas night. Some three hundred men, women and children were present. The ceremonies had commenced, and Mr. Kinross of this city was making an address, when the floor gave way, precipitating the whole assemblage into the cellar below.

The church was constructed with an upper audience-room, and it was in this that the congregation had assembled. The interior dimensions of the floor are twenty-six feet in width, and forty feet in length. There was a centre girth with joists thickly placed on each side and through the centre. From above were two bolts connecting with this main girth. Evidently the weight of those assembled sprung the truss-bearers and supports, and, slipping out of their place, caused the terrible catastrophe. This is evident from the fact that the timbers were not broken. The gas-pipe, two inches in diameter, which was beneath the centre girth, was bent double by the immense weight. When the crash came there went up a heart-rending wail of mingled humanity, children wildly shrieking for their parents, and the groans of the wounded and dying filled the air.

To add to the horror, the oil lamps of the edifice ignited, and bid fair to destroy all in a general conflagration. Those outside worked with a will, and used every possible effort to rescue the living. The church was now on fire, but providentially the flames could be reached and speedily extinguished. Before the floor sank, many of the children were able to reach windows and leaped to the ground, a distance of fifteen feet. At 11 o'clock the dead bodies were removed.

The Eastern Railroad stockholders can't certainly complain of their 3 per cent. dividend, in view of the cost of the Revere disaster, the introduction of a signal system of the most expensive character, and other most vital improvements. The road is under superb management.

The death of the Sandwich Islands King, Kamahameha, the last of the royal line in that kingdom, leaves the question open, as to whether a popular government may not supplant the monarchial. The close affiliation of the islands with our own government, especially since 1850, may influence the decision materially.

The serious illness of the head of the Russian government, since November 19, and increasingly alarming symptoms, are exciting the gravest fears concerning the issue.

Spain is probably soon to abolish the last remnants of slavery in the island of Porto Rico; a bill to that effect having passed in the Cortes lower branch, on the 24th ult., and providing for indemnity to the owners.

By the burning of Barnum's New York Museum, on the 24th, one hundred specimens of rare beasts and birds, were consumed, over \$700,000 worth of property destroyed, and between two and three hundred persons thrown out of employment.

Progress is making towards conviction, it is believed, in Stokes' case; a witness named Parker, testifying to having heard the prisoner threaten to shoot Fisk, six weeks before the murder. Stokes sprang to his feet and declared the testimony false.

A descent by State policemen on seven gambling houses, Christmas afternoon, resulted in the capture of eighty-nine persons, and over \$5,000 worth of implements and furniture.

Kit Burns' rat pit, New York, is now being used by prominent Methodist men as a room for revival efforts, the first evening taking place on Christmas eve.

Grant's majority over Greeley, in 28 States, 669,271.

Pittsfield and Holyoke are expecting city charters from our approaching legislature, and Adams and Northampton will soon follow.

The new lunatic asylum at Worcester is to cover an area 1,200 x 400 feet in extreme outlines, and four stories high in the main.

In five months past, 157 vessels cleared from San Francisco for foreign ports, loaded with wheat. The crop for 1872, in that State, is estimated at 30,000,000 bushels.

After twenty years' testing the Niagara Suspension Bridge, a recent critical examination finds it unimpaired in the stability or soundness of the anchorages and cables.

The London fire department costs \$300,000, while that of New York, foots up \$1,000,000, the difference in size of the two cities, being as 1 to 3.

The pearl fishery of Ceylon, for a long time past a source of large revenue to Great Britain, has fallen away till it has become of little or no account. The fame of these marine gems goes back to Pliny's time.

Canada is moving strongly for prohibitory legislation.

California after January 1, abolishes the old commercial law of granting three days' grace to note-prayers.

A newspaper subscription in the diamond district, South Africa, is only \$60 per annum.

The English army last year, lost 3,860 men by desertion, and about 800 per month are now taking French leave.

The St. Gothard tunnel, through the principal summit of the Helvetic Alps, is to be 9.2 miles long, perfectly straight, 3,788 feet above the sea level at the centre, at which point it will be 5,267 feet below the summit of the mountain.

The world's commercial dealings in wool, are on the scale of 1,813,500,000 pounds, Asia furnishing 320,000,000, and the United States and Australia 130,000,000 pounds each of this aggregate.

Josephine Mansfield, it is said, deposited near \$40,000 with Bowles & Bro's, just before her failure, and will not probably recover a cent. She wrung her hands in agony at what she declared would ruin her, when told of the failure.

The Lairds, builders of the rebel cruisers, are likely to come to grief, as the government seems inclined to assess them heavily to pay the Geneva award.

A young Roman chemist has discovered an incombustible preparation for clothing, enabling firemen to remain three and even five minutes in a fire in safety.

German emigrants to this country, 10,000 strong in the month of November, shows the responsibility on our churches.

One in sixty of the post-office appointments in this country is filled by a woman.

Mails from England to Yokohama, reach their destination seventeen and a half days earlier via United States than by the Suez Canal route.

**THE FOOT AND MOUTH DISEASE IN ENGLAND.** — With the cold weather in England has come a sensible diminution of the foot and mouth disease among cattle, although it is still very prevalent, and there are large



REV. WILLIAM TAYLOR.

BY REV. F. M. WHEELER.

Readers of our Church papers have noticed for the last two years occasional allusions to Rev. William Taylor's work in India.

For nearly a year these notices have had reference more especially to Bombay. Many are anxious to know more of this work, so as to understand its bearings on our own proper missionary operations in India. Perhaps some account of it may be of use.

First, a little account of the man himself is necessary to an intelligent understanding of his work. However, nothing more will be attempted than a simple statement of some general facts of his career.

A Virginian by birth, he entered the traveling connection about the time of attaining his majority, from his native State. In 1849, he with his young family was sent around Cape Horn, to enter upon the work of a Methodist missionary in California, which he did with zeal and success, and soon became known as the "California Street Preacher;" a title by which he is still frequently designated, and one which is in part an epitome of his labors in the new, wild scenes, and among still stranger and wilder men, where he has labored in his later years. Subsequently he was for some years a useful and honored member of the California Conference, the members of which still hold him in highest esteem. His peculiar training and experiences had fitted him for a peculiar field. Into this field Providence gradually but surely led him. It all came about without the slightest planning or agency of his own. In the pursuit of his duties he was discovered to have uniform success as a revivalist. He was soon pressed to accept invitations to labor in many places—labors multiplied. His circle widened.

In process of time he visited various sections of the Union, the Canadas, England, Scotland, and Ireland, the West Indies and Guiana, with unvaried success. His Conference meanwhile granted him repeated leaves of absence, until he asked, and they reluctant to lose him, granted a location. Meanwhile, and since the above journeys and labors, he has wrought effectually in Australia, among the Wesleyans, more than two years time—spent in two protracted tours on that Continent and in New Guinea.

In an interim of some of these labors he was providentially led to labor in the English Missions in South Africa; during a series of successful meetings among English speaking people something led him to preach through an interpreter to the nominal Christian Kaffirs. These were wrought upon mightily and were saved; when unexpectedly the work began to spread among their heathen neighbors. Nor did the work cease until hundreds of hardened, miserable heathen were made the happy subjects of redeeming grace. The work has not properly ceased at all, but is still being carried on by native and missionary agency. This peculiar success immediately attracted the attention of our missionaries in India, some of whom personally knew Brother Taylor; and knowing that he never goes to any Church or Mission without special invitation, and also the plain indications of Providence, they were not slow to send him earnest invitations to come, and to pay the way of Providence to make his favor plain to them. Finally, after making an extensive and successful tour through Ceylon, he appeared in Lucknow, India, and immediately commenced a series of meetings for English-speaking people.

India is a peculiar field, aside even from the non-Christian population. The nominal Christian community, though not large, is varied. One finds in it every possible form of belief and unbelief, and every shadow of morality and immorality, especially the latter. The more respectable and influential English-speaking people are generally attached, with varying degrees of closeness, to some one of the communions found in Great Britain and represented in India, which are the English, the Scotch Established Churches, the Free Church, the Independents, and the Papal Church. They are generally very partial to their particular form of worship and are often less than indifferent to "Sects" and "Chapels," and are not uniformly attracted to a religion that makes a strong point of practical Godliness, and "invidious" distinctions between worldliness and spiritual mindedness. It will be understood that this is not a universal rule. Men deeply devoted to God can be found in every walk of life in India, and found without much trouble, for such exceptional cases are generally well known, but one will not daily meet them. These respectable persons form what is, in India, technically termed society. Outside of "society," and clinging to the skirts of it, are the majority of Indian English-speaking people. This other part of the community is largely composed of persons having a mixed European and Indian descent. To this number must be added a class of various humbler ranks and conditions, who are for some reason counted out of "society," and are little looked after by the agents of the Established churches; in a word, they are neglected, while many respectable people can be found among them, and some truly pious ones; still, many more of them have all the vices of English and Indian people, with the virtues of neither, and are of course looked upon by heathen nations as Christians, in which estimation they desire to be held. As they all speak English, and follow as nearly as their circumstances will ad-

mit the European modes of dress and living, their claim to be regarded as Christians by their heathen neighbors is unquestioned. The importance of these people, and of their influence, can now be inferred. It was among these, principally, that Brother Taylor's work began. The higher strata of English society paid but little attention to it, more than to look on with suspicion or contempt.

However, it was favored of God. Scores of souls were saved, some of them from horrible pits of iniquity in which they had been taken; there had been a small society of our Church, including persons of this description. It was now augmented; several classes were formed, an English Sunday-school established, some gifted converts who were found to have grace were installed and instructed in their duties as teachers in the Sunday-school, class-leaders, and local preachers. Many of the converts were lost to us by the intermeddling of parties, who, though they could not recognize the soundness of our methods, had a keen appreciation of the value of the results. Unfortunately but few were induced to remain in their old religious convictions, continued long to show any fruits of the life begun in them. A Church that can flatter the vanity of its communicants by conferring peculiar prestige and social privileges because of their connection with government, but at the same time allows the worse than doubtful privileges of wine-drinking, dancing, card-playing, horse-racing, etc., has poor success in training converts, though she may induce them to enter her fold. During the few following weeks Brother Taylor visited Cawnpore, virtually founding that mission, after being the instrument of awakening and converting two or three scores of persons, all of whom, however, as in other places, did not identify themselves with it.

Secapore, Shahjehanpore, Bareilly, Budaon, Chandowsee, Sambhal, Amroha, Moradabad, Nynae Tal, Pauri, Bijnour, and Meeruth were visited, and in all a work of grace followed. But in some of these places the English-speaking people were few; hence, not many converts, and perhaps the majority of them were induced to remain in the old communions, retaining a strong partiality for Methodist preaching, but fearing to join a "sect," instead remaining in a "Church."

In others of these places there were only natives—in them a few nominal Christians were converted; in one instance, at Pauri, two conversions from heathenism were reported, but it is not known that they proved satisfactory cases of conversion. It will be seen, thus far, all this important work was among English-speaking people, and nominal Christians. Almost no Hindus or Mohammedans at all were converted. This was remarkable, as their conversion was the very most important and ever present idea with the missionaries who had interested themselves in Brother Taylor's work. This is partly explained by the following facts:—

1. Brother Taylor's own mind and heart were evidently drawn out and fixed upon the neglected English-speaking people. He saw in them a hindrance to religious work that could be converted into an efficient agency for spreading the Gospel among the heathen, as all these people speak native tongues fluently, and are fully acquainted with their heathen neighbors; hence for them he "was in labors more abundant."

2. To the heathen he had, of course, to preach through an interpreter.

3. His time was limited; he thought with time to labor for weeks, or if necessary, months, in the same heathen community. He could reach the same results as attended his labors in South Africa. He is not an enthusiast. He believes in preparation, and in means. He said to expect an immediate work of grace before the people understood the intent and plan of the Gospel, was absurd.

Yet he evidently seemed to think that an intelligent heathen community could be sufficiently instructed in a few weeks, if accessible and attentive, to become the subjects of revival influences. He did not seem to find among the heathen in our Mission, any considerable number, in one place, whom he thought were just then prepared for what he calls the Pauline Method—which, with him, is a very successful method. Circumstances and providences urged him on. A great part of the summer of '71 was spent laboring with other missionaries. Last fall and winter found him in Bombay, the western part of Hindustan, and the largest city in British India, containing something like 800,000 people, of various races, languages, and religions. Here was a field suited to the genius of the man.

After laboring with the missionaries in the city, he commenced operations on his own responsibility, and in his favorite way, with success. The polite and highly respectable English-speaking churches in Bombay had very little capacity for understanding the man, or his work, and as little sympathy with it. But such a man has little need of sympathy from such sources; so without noticing the many discouraging things that were said, preached or published against him, he quietly worked on. God gave him friends and fruits. In March last he had one hundred and fifty converts. At the earnest and repeated solicitations of his converts, he had organized them into a Methodist society, consisting of ten classes, with leaders, and the arrangement of Love Feasts and a Quarterly Conference. He had consented to act as pastor until preachers could be obtained from

America. His meeting-places are in various parts of the city, in halls, and in private houses. Among his converts is a great variety of nationality and character, most of them understand one, often several of the languages spoken in the city, beside the English. Through these he expects, eventually, to reach the vast heathen population in that part of the Indian empire; indeed, since that time advice has been received that several heathen have been soundly converted, one of whom received Christ at the expense of his large fortune, and of his caste which is of still greater importance.

It is understood that several parsons, or fire worshippers, who abound in Bombay, and are an important class, have been savingly converted. Brother Taylor applied to the Board for two unmarried preachers to take charge of the work, and be supported by the Methodist Church in Bombay, offering to defray the expense of their passage, which it is understood he has done; the young men, Brothers Fox and Norton, sailed September 4, and are doubtless now at work in that strange and great emporium of Western Hindustan.

It would tax the most powerful imagination to form a just conception of their singular field, and of its possibilities for the future. In responding to this call, these noble young men have taken a position and set an example that may well be pondered by many young men now entering the ministry who are with hesitation and reasonings debating whether they shall respond to the Macedonian cry that is now sounding from India, China, and Japan, "Here am I, send me," or quietly let the opportunity pass until a more heroic spirit has pushed to the front. The work is for the present among English-speaking people, but has close connections with native work. Native preachers will soon be in the field as exhorters and local preachers.

The work is also to be self-supporting from the start. Brother Taylor desires nothing so little as any pecuniary aid. He thinks he can open work shortly for six young men, somewhere in India, on the same conditions as the two above mentioned, and agrees to do it if the Board will agree to send the men. He can do his part, whether any other living man could succeed in the attempt or not.

It will be the highest wisdom to close with this offer. Brother Taylor's Pauline Method is simply a clear, fervent, and effectual presenting of Christ. In this his power as a preacher, his exhaustless and telling illustrations, drawn from personal observations and experience, and withal the presence and power of the Holy Spirit, are the elements of success.

There is not the slightest tinge of eccentricity, or enthusiasm, or art about him, all is simple, sincere, and devout; and whether it is Pauline or not, it is certainly of God. The distinguishing idea of his Pauline Method is that the English-speaking classes who have hitherto been neglected, and have seemed in a hopeless case, should be converted, and made an agency for reaching the native people, to whom they are allied by blood, language, and interest, but whom naturally they hate and despise.

Another distinguishing idea is, that this work should be self-supporting from the start, and thus a self-supporting mission agency of the Methodist Episcopal Church shall be established in India, for he reveres and loves the Methodist Episcopal Church above all others.

He is peculiarly jealous of the self-sustaining principle; and as he will certainly work it out more successfully than any other man in our Church at present can, he should be permitted and helped, to reach the highest possible results.

He is himself a remarkable example of his own principle. He has for years traveled at his own expense, pays all his own bills, has no salary, and never takes presents or contributions from any source whatever.

The sale of his several useful and interesting books is all his source of support. On this, with care, he subsists himself, and a family in California, from whom he has now been separated three years. He will probably come to America soon, to see his family. Such a man may very properly be held in estimation for his works' sake. It speaks for itself.

HEALTH AND WEALTH IN THE WEST.

BY REV. WESLEY C. SAWYER.

It is generally understood in New England that nearly all the good weather comes from the northwest. It is my conviction that, on the brightest days, Massachusetts' weather-vanes will be found to aim point-blank at St. Paul, Minnesota. We certainly enjoy many such days here, and whoever wants as much as possible of the same kind of weather, and at first-hand, let him pack up at once, and come this way. But even here people do not live forever; most large towns have a cemetery with a few graves; neither does the sun always shine. Our gardens are occasionally watered in the good-fashioned way, without the trouble of artificial irrigation, and in winter the tender roots are well covered with snow to protect them from the cold, and they have need to be. The most noteworthy feature of the atmosphere of Minnesota is its dryness, which renders one less sensible of the extremes of heat and cold. On the evening of my arrival here, I should have estimated the temperature

at about 20 degrees above zero, and was much astonished to learn that it was actually five degrees below zero. The dampness and chill of New England, so damaging to health and comfort, is scarcely felt here. It almost never rains in winter, and the snows come gently, and lie still, rarely more than from one to three inches falling at one time. The cold is sometimes intense, but the air is then still, and the suffering it would be in Boston at a much higher temperature. The mean winter temperature is 16.1 degrees above zero, but about once in ten years the mercury runs down to 40 degrees below zero. Then exposed ears and noses freeze very quick. The mean temperature of the whole year is 44.6 degrees above.

This climate has a decided tonic effect upon a debilitated system. It invites all such as are afflicted with dyspepsia, asthma, catarrh, or any bronchial or pulmonary disease. I recently met a gentleman who told me that he left the State of Maine a few years ago in so advanced a stage of consumption that he was unable to get into a carriage without assistance. Now he is doing an active business, and enjoying good health. I am constantly hearing of such cases, but do not think any climate, or any treatment can always be of any avail at so late a stage. There is no fever and ague, or other malarial disease generated in Minnesota. I believe the State is recognized as the chief sanitarium of the country.

The industrial attractions of the Northwest are nearly as conspicuous as the sanitary. One almost tires of hearing of so many places this way, that are soon to become the "Garden of the World," the "Metropolis of America," or a little more modestly, a "Second Chicago," or the "New York of the West." But to thoroughly investigate the foundation of this enthusiasm, is enough to make an enthusiast of almost anybody. The physical features of the country always strike New Englanders with admiration, and they readily accept Emerson's remark, that "New England never would have been settled at all, had it not been settled at it was." The Plymouth Colony little suspected what lay fifteen hundred miles west of them. The productive capacity of these States on the Missouri River, and the Upper Mississippi is almost beyond calculation; but to estimate it in real Western style, they can feed the whole population of the globe. Here are several hundred thousand square miles of gently rolling prairie, well watered, and covered with three feet of rich soil. There is considerable timber, a vast amount of coal, and a fair supply of iron, copper, and the precious metals. All the cereals can be raised to advantage on nearly every part of this territory, the yield per acre being astonishingly large. I found in Iowa that I could not reach with my cane as high as the top of the standing corn, and yet these large crops can be taken from the soil for many successive years without the use of any fertilizer. It is estimated that a single man can cultivate forty acres, and men certainly do not work too hard in the West. Farmers out here seem to take life rather easy, expecting fortune to smile on them without hard labor. When they once get possession of a hundred or two of these fair and fertile acres, they think their fortune is assured, and that time and fair winds will bring them in well freighted ships. Moreover, they are considerably demoralized by the low prices at which they are obliged to sell their produce. Railroad monopolies consume the profits of Western farming, but this evil will soon find its remedy through prudent legislation. At present, corn can be bought for 15 cents per bushel, and potatoes at 12 1/2 cents, while they command five times as much in New York and Boston. This makes corn cheaper by the ton than coal, even in Iowa, where coal-fields are hardly less abundant than corn-fields. As a natural consequence, since corn in the ear makes a very hot fire, it is sometimes used for fuel, though some who burn it, confess that it "goes against the grain."

A farmer coming West with empty pockets, will escape considerable hardship by working for wages till he gains money to make a comfortable start for himself. With money a man can do far better here than East. He can easily get twelve per cent. interest; but real estate is generally considered better than that, and in St. Paul and Minneapolis it has been better for a few years past than twenty-five per cent. interest. Farming lands are, perhaps, as safe as anything, especially for a man who can cultivate them himself, and collect his interest in grain and stock. I found near Des Moines, a son of an excellent citizen of Brighton, Mass., who had invested \$10,000 in a large farm, and \$10,000 more in stock, tools, extra buildings, and a steam-mill, and who is now farming at such a rate as to excite the envy of his neighbors, and make those who visit him want to buy him out. But his place is not for sale. His steam-mill pumps his grain, saws his wood, threshes his grain, and shells, grinds, and cooks his corn ready for feeding. He sells no corn at 15 cents, but buys considerable, and converts it into pork and beef, in which condensed form he can ship it much cheaper to the New York and Boston markets.

Agriculture, though the chief, is by no means the only industry of the Northwest: manufactures find some special attractions here, of which I will speak in my next, as well as of the religious and educational interests of the Northwest.

ST. PAUL, MINN., Dec. 7, 1872.

CALIFORNIA CORRESPONDENCE.

The rainy season has now set in. This, by the way, is a pretty fair offset to our New England winters; especially when (as is the rule) it is wet indeed. The muddy roads and swollen streams are quite as bad as deep snows, and deeper drifts.

We held our Quarterly Meeting last week. Our Presiding Elder, Wesley Peck, is a noble brother. He came here from one of the New York Conferences. At the time he left he was so afflicted with the asthma that it was thought he would scarcely live to reach here. He regained his health, and has performed nine years of effective labor. This is his first year in the Presiding Eldership. Every brother on the district petitions for him. The district (Maryville) embraces ten counties. Most of it lies among the mountains, and must be reached by rough roads; in part on horseback, and in part by carriage. On a part, winter reigns, while on another part, at the same time, strawberries ripen and roses bloom.

I think that Presiding Elders have a harder time here than in East Maine. The office, with one or two exceptions, is held at a discount. I quote from *The California Christian Advocate* as follows: "Dr. E. Thomas, within the last eight weeks, has traveled about a thousand miles, mostly on horseback and over the roughest mountain-roads and trails on the coast. Within that time he has preached between thirty and forty times, and made a large number of pastoral visits. He looks a little weather-beaten, but is still full of zeal and courage. He travels the Petaluma District."

Brother Peck holds two Quarterly Meetings a week. Much hard labor is required to build up the Church on this coast. Many of the circuits have from six to eight sub-appointments. The days of horseback and saddle-bag itinerancy in the Methodist Episcopal Church have by no means passed away. The mountain Conferences of the West will long require the service of this ancient and honorable order of the Methodist ministry.

The sun is shining bright, while I sit in my room writing, without a fire, on this 21st day of November, away on the western shore of our great country, among the foot hills of the Sierra Nevada. Bangor (so named from Bangor, Me.), my present home, (a little town in Butte County), although esteemed a wicked place, has been highly favored of the Lord. Since my coming, last October, the Spirit has been poured from on high upon the people, and several have experienced salvation. We now hold a weekly class, where we had none, and have hope, that through the faithfulness of these, the sacred Sabbath will be observed, the holy name of God revered, rum drinking cease, and the gambling hell be closed up; and hence the place become as desirable as a place of residence on account of its morality and religion, as it is in its natural location.

There are many such fields to be cultivated in this "Golden State." But although the State be thus named, and while there may be gold in every foot of the ground over which the weary itinerant passes, he must perform the required labor as a work of benevolence. The people are scattered, and many are poor. While some have wealth, yet, as a rule, they are not more disposed to employ it for God and his cause than in eastern lands. Freely in floods, it flows into the channels of pleasure, but only in little rills into the work of the Master. Here, as elsewhere, men refuse to make returns to the owner of the vineyard. Still these fields are desirable. There are many things about them that are calculated to restore the wasted energies, and prolong the life and active services of such as are pining, and about to be laid aside in our Eastern Conferences. Those who can rally courage to leave their close studies, and step down from their pleasant carriages, take a trip across the continent, and (while they yet feel that their health demands just the quietest, pleasantest, and most inviting field in the whole Conference), mount a California pony, on arriving here, and travel a circuit of some twelve or fifteen miles square, having several pleasant villages, nestled among the hills, and wide settlements in the plains, making up a dozen appointments for preaching, can enjoy all there is to be enjoyed in one of the most delightful climates on the face of the earth; and, by this same hard service, in conjunction therewith, feel renewed day by day.

\* This is the climate of my charge.

**Marriages.**  
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In Vineyard Haven, Nov. 24, by Rev. J. O. Goodwin, William H. Brock to Mrs. Elias M. Carter, all of Watling; Dec. 6, Dr. John M. Sherman to Miss Cole.  
In Taunton, Nov. 15, by Rev. A. P. Palmer, John H. Carter to Miss Helen M. Carter, all of Taunton.  
In New Bedford, Nov. 28, at the residence of George W. Harris, Nov. 28, Jacob L. Pool to Rachel Turner, both of New Bedford.  
In Marion, Nov. 28, by Rev. J. B. Washburn, Orin M. Carter to Miss Mattie E. Boies, of Wareham.  
In South Walpole, Nov. 28, by Rev. G. B. Hunt, George Stannard to Miss Walpole, Miss Helen Daniels, of Sharon.  
Nov. 28, by Rev. J. Sherman, Greenleaf N. Marshall to Miss Jerusha F. Ryder, Nov. 28, at the residence of Rev. J. Sherman, Miss Helen Daniels to Miss Delia E. Higgins, all of Taunton.  
In Andover, Nov. 28, by Rev. A. H. Bates, George P. Howe to Miss Elizabeth J. Kettell, all of Andover.  
In New Bedford, Nov. 28, at the residence of Rev. J. B. Washburn, Orin M. Carter to Miss Mattie E. Boies, of Wareham.  
In South Walpole, Nov. 28, by Rev. G. B. Hunt, George Stannard to Miss Walpole, Miss Helen Daniels, of Sharon.  
Nov. 28, by Rev. J. Sherman, Greenleaf N. Marshall to Miss Jerusha F. Ryder, Nov. 28, at the residence of Rev. J. Sherman, Miss Helen Daniels to Miss Delia E. Higgins, all of Taunton.  
In Andover, Nov. 28, by Rev. A. H. Bates, George P. Howe to Miss Elizabeth J. Kettell, all of Andover.

**Deaths.**  
In Watling, Nov. 27, by Rev. N. Fellows, Prof. Edward E. Keiley, of Oberlin, to Julia H. Emerson, daughter of Rev. Thomas Emerson.  
Nov. 28, by Rev. L. E. Frost, William H. Brock to Mrs. Elias M. Carter, all of Watling; Dec. 6, Dr. John M. Sherman to Miss Cole.  
In Vineyard Haven, Nov. 24, by Rev. J. O. Goodwin, William H. Brock to Mrs. Elias M. Carter, all of Watling; Dec. 6, Dr. John M. Sherman to Miss Cole.  
In Taunton, Nov. 15, by Rev. A. P. Palmer, John H. Carter to Miss Helen M. Carter, all of Taunton.  
In New Bedford, Nov. 28, at the residence of George W. Harris, Nov. 28, Jacob L. Pool to Rachel Turner, both of New Bedford.  
In Marion, Nov. 28, by Rev. J. B. Washburn, Orin M. Carter to Miss Mattie E. Boies, of Wareham.  
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